SYMBOLS OF OUR CELTO-SAXON HERITAGE

BY

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Even so, the work of gathering and assessing the evidence which we have presented, and of preparing it for publication, was a task beyond the unaided ability of the author. Only because of the interest, encouragement and help of others was it possible to do so.

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W. H. BENNETT

FOREWORD

I FELT MYSELF PRIVILEGED to read the typescript of Mr. W. H. Bennett's work. Normally when I am shown or approach a book which seeks to set out the significance of heraldic devices, I am sceptical, if only for the reason that in so many instances the true origin of heraldic devices in particular cases is lost in the undiscoverable recesses of the past. It is rare indeed that a case such as the six fountains shown in the Lord Stourton's coat-of-arms can be explained as a clear local allusion. For the above reason I think therefore that my appreciation of the author's thesis will be the more valuable. I consider that he has done a very great deal of research into heraldic devices, and I feel that while an inference here or there could be disputed, the weight of his testimony cannot be set aside. One, two or even more of the resemblances which he cites could be deemed coincidental but not when scores and hundreds of instances are quoted. The mass of the testimony adduced by Mr. Bennett is too strong to be ignored. I recommend, if I may, that all those who believe in the identity of the Celto-Saxons with the Lost Tribes should study this work. It will help them in their beliefs.

It is a very delicate thing to write an Introduction to the work of another, especially when one proceeds to give some basic information in the introduction. I may say that the author's knowledge is so considerable that he has not perhaps realized how far ahead he is of even a sympathetic reader. It is therefore for this reason that I have given below a brief account of the basic language and practice of heraldry, which I hope will be of service to the reader, and add to his understanding and enjoyment of Mr. Bennett's excellent work.

The subject of Heraldry is often dismissed as abstruse and not one for the ordinary man or woman to understand. The truth is the reverse. A great heraldic authority—the late Sir Thomas Innes of Learney, Lord Lyon King of Arms—declared that it would take a housewife an afternoon to learn it. I prefer to suggest a week or two but certainly not more. For this reason: heraldry originated in order to differentiate men in armour from one another, and it was mainly for the benefit of soldiers who did not have time to look up reference books as the enemy drew nearer. Most scholars of the subject think that the development of body armour in the 12th century in Western Europe gave rise to the use of heraldic emblems. A visit to an armoury in the White Tower, at the Tower of London, or elsewhere will strongly reinforce this belief.

Another reason for alleged difficulty in understanding heraldry is that the language appears strange. It is soon learned, and is only a form of Old French, since in the 12th century most knights and soldiers in Western Europe knew some French.

Heraldry is neither more nor less than the science and art of hereditary symbolism. Symbolism of some form or another has always been in use among nations and tribes, but in Europe in the Middle Ages it became hereditary for individuals and institutions.

The terms of heraldry are not many—about 800 are included in the glossary in my book, *Teach Yourself Heraldry and Genealogy*. It is not by any means necessary for the beginner to try to commit so many terms to memory. All that is necessary is to know the essential rudiments and then gradually acquire the rest of the terms as one goes along.

The language of heraldry betrays its warlike origin. Coat of arms is derived from the surcoat worn over the armour to keep off the rays of the sun. It was a waistcoat-like garment, on which the heraldic design was depicted or worked. The knight wore the arms shown on the surcoat on (i) his shield, (ii) the trappings of his horse, (iii) his lance pennon. In addition he might have on his helmet what was called his crest. This word has had an unfortunate history. It was an accessory to the coat of arms, but in much modern writing and parlance it is mentioned as a covering term for the whole, an heraldic solecism. It is possible to have a perfectly good coat of arms without a crest at all.

The words used to describe heraldic designs are: (i) coat of arms, (ii) arms, (iii) armorial bearings, (iv) armorial achievement, and (v) shield, though the last is normally now used only in poetry, e.g., Tennyson's *Idylls of the King*. 'Arms' is the most generally used word, and very useful.

The essence of the coat of arms is the shield. This must have a groundwork of one of three things: a colour, known as a tincture. The most common are: azure (blue), gules (red), purpure (purple), sable (black) and vert (green). Next there are two metals: argent (silver) or (gold). The third base of a shield is a fur: ermine (white fur with black spots; ermines (black fur with white spots); erminois (gold fur with black spots); vair or vairé (rows of small shields alternately reversed); pean (a variant of ermine, black with gold ermine spots); and potent (a fur of T-shaped divisions). The basis of the shield must be one of these three, either a colour, a metal or a fur. There cannot be a shield without one of these.

On this basis of the shield appear what are called charges, that is, the shield is said to be charged with whatever is the object. A colour should not be charged on a colour, a metal on a metal, or a fur on a fur.

The charges are of two kinds. There are first the honourable ordinaries, as they are called, which occur very frequently. Such is the cross, which one would naturally expect to find in the arms of many Christians. Others are bends across the shield. The number of these ordinaries is much limited. The second type of charges may be—anything. Heraldry is adaptive and is able to make room for all manner of objects which were unknown in medieval times. There is no reason why a telescope, or a roll of paper, or an aeroplane should not be a charge on a shield, and they do appear in modern arms. Sometimes the heraldic term used may be given a meaning far removed from its original. Thus the pile, or inverted pyramid, is an old heraldic charge. It is used in the modern arms granted to the Atomic Energy Authority, and does well to represent the heraldic pile.

The arms of a woman are not to be shown on a shield, or equipped with a helmet and crest, because she is not expected to go to war. If, however, she happens to be a queen regnant in her own right, like Elizabeth II, then she has the full heraldic achievement, with helmet crest and shield. This is because the Queen as Sovereign is the Fountain of Honour, and the sex of the sovereign is immaterial in heraldry.

Otherwise an unmarried woman's arms are shown simply on a lozenge or diamond shape.

From individuals, it was not long before the use of arms was taken up by institutions. The sees of bishops made an obvious case, followed very quickly by the towns and cities, the universities, and other corporate bodies. In the event of a man who is armigerous being in a position where the body concerned has arms, his arms can be shown on the sinister side of the shield, and the arms of the office on the dexter. Dexter (right) and sinister (left) are terms used to describe these two positions. In looking at a coat of arms one must always remember that the apparent right is the left and vice versa. No difficulty arises if one recalls that a shield had a holder.

Two other features will help in dealing with the many heraldic devices mentioned in this book.

(i) *Supporters*. These are simply the figures shown on either side of the shield, to hold it up, as it were. They are supposed to have originated from the usage of the tournaments when a shield of arms would be hung outside a tent, and figures were placed on either side to support it.

(ii) *Badges*. These often differ from the rest of the arms. They are close to a crest, but are distinct, if only because a crest does not as a rule alter, whereas a badge is often changed. The use of badges was frequent in older times, on the clothes of the retainers and in other ways. The famous Bear and Ragged Staff of the Nevilles is a case in point. The most familiar use of badges occurred in 1953 when the Queen's Beasts were shown in beautifully designed figures which were placed outside the vestibule of Westminster Abbey for the Coronation. They are now at Hampton Court. Badges are subject to change, and those known as the Queen's Beasts represented a selection from those used by many of her predecessors as sovereigns.

The motto is not an integral part of the coat of arms, and may be changed at the will of the user.

Although heraldry came into being in warfare, it soon spread into peaceful use. It was employed on silver, wood carving, stone work, clothes, and many other objects. By this means it survived the death of armour, and has lasted to the present day. It has a wider prevalence now by far than in the Middle Ages. It has been adopted by many nations outside the original Western Europe. It spread to Russia, and the Balkans, was adopted by the Celtic races, and eventually went to India, being there adopted by the Royal Princes. In countries derived from Western Europe, such as the U.S.A. and the Dominions of the British Crown, heraldry flourishes, and is frequently in use.

The controlling body in England and Wales is the College of Arms, London, the head of which is the Earl Marshal, the Duke of Norfolk.

In Scotland, heraldry is under the rule of the Lord Lyon King of Arms. In the Republic of Ireland, there is a Chief Herald, and in South Africa there is also a heraldic body. Many national flags are heraldic in make-up, and the numerous instances given in this book will be more appreciated if a study is made of the heraldic designs and their full meaning.

L. G. PINE

CHAPTER ONE

Introduction

Let us now praise famous men,
and our fathers that begat us.
Ecclesiasticus 44:1.

AGES AFTER the above admonition was written, Lord Macaulay carried this theme a little further when he said:

> A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.

Today, when we see everything which has come to us from the past, including pride in the achievements of our ancestors, being denigrated or discarded, perhaps we should also note a sobering thought voiced by the American poet, Carl Sandburg:

> When a nation goes down . . . [or] a society perishes, one condition may always be found. They forgot where they came from.

Could it be that this is the underlying cause of the ever-increasing troubles and confusion now plaguing the peoples of Celto-Saxondom? Have we forgotten where we came from, and have we thereby lost all sense of direction and of where we are going?

If so, should we not take some warning from the words of the philosopher George Santayana when he said:

> Those who do not remember the past are condemned to repeat it.

Must we re-live the struggles and repeat the sacrifices made by our ancestors in the past because we have forgotten who they were and what they did—because we have forgotten the history of our race and the lessons it has for us in these troubled days? Or, as was said by M. Stevens recently in *The Covenant Message*:

> Centuries of History have gone into making the very circumstances in which we now find ourselves . . . it can never be stressed too often that there is a positive need today for all who yet retain a glimmer of light to remember the things of the past for, only by recalling these to our mind's eye . . . can we hope against all odds, to remain free of the intrigue which is slowly but surely gaining control of the minds of men.

With this in mind let us do a little delving into the past.

CHAPTER TWO

The Symbols of Our Heritage

DID YOU EVER wonder where nations get their emblems and coats-of-arms, why the Lion and the Unicorn hold such a prominent place in British heraldry and why the Lion in the Royal Arms has a Crown and the Unicorn has not?

Do you know the origin and significance of the Irish Harp, the Red Lion of Scotland, the Red Hand of Ulster, the Arms of Westminster and the Twelve Jewels on the Crown of St. Edward?

And what of the emblems of the United States? Who first used the Eagle, the Olive Branch, a Cloud and a number of Arrows as emblems; and what is the significance of the Sun, the Moon and the thirteen Stars on the Great Seal and on the President's Flag?

Then there are the ancient emblems of the Netherlands. Why do they also have the Lion and in some provinces the Unicorn, as well as a Ship with a Lion at the helm? What is the origin of the Man in the heraldry of Greece, Denmark, Iceland, the Netherlands and some of the Scottish clans? From whence came the White Horse of Lithuania and Westphalia and the Lions of Norway, Sweden, Denmark, Finland, Belgium and Luxembourg?

Are you aware that these and many other emblems of Britain, the United States and the other Celto-Saxon nations are identical with the tribal, national and royal emblems of ancient Israel?

Yet this relationship between the emblems of ancient Israel and those of the Celto-Saxon peoples of today is a fact which is based on irrefutable evidence. It can be denied only by those who refuse to examine the evidence or who, having examined it, deliberately reject what their own eyes see.

Why then do *we* use the emblems and symbols of this ancient and long-lost people, and how did they come to us? Is our use of them just a coincidence or do they have a meaning for us in these dark and troubled days?

Is it true, as Herbert Luthy once said: 'Those concerned with the future should look to the past'?

Believing that these emblems *do* have a meaning for us—that they are evidence of a great truth—and that a general recognition of this truth by all branches of the Celto-Saxon people is a matter of the greatest and most urgent importance, the writer and those who worked with him in gathering and assessing the evidence presented herein, invite your thoughtful consideration of it.

CHAPTER THREE

The Purpose of Heraldic Emblems

LONG AGO someone said that one picture is worth a thousand words. This statement is undoubtedly true, for an idea expressed in a picture or symbol can be understood in any age, by people of any language and even by those who cannot read. Further, it will be understood instantly, whereas the hearing or reading of words takes time.

The truth of this appears even in the every-day affairs of modern living. One has only to watch the people in a modern grocery store to see that far more goods are recognized and bought because of the picture or emblem on the container than by the reading of the name and the description of the contents. Thus we see that while these pictures or emblems are intended to convey an idea—to advertise the product—their primary purpose is to identify it.

Emblems are also used commercially in many other ways. Ships and mercantile establishments display the flags of their owners; railways and airlines have emblems; manufacturers have trade marks; banks and public corporations have crests or coats-of-arms, and ranchers brand their cattle. Here, too, though these emblems do have an advertising value, their primary purpose is identification.

This use of emblems and symbols as a means of identification is both ancient and world-wide. From the most ancient times emblems have been used by families, clans, tribes, cities and nations, and by organizations of various kinds, both national and international. Thus we have family crests, coats-of-arms, clan and tribal emblems, national emblems and flags, religious symbols, church emblems, lodge and society emblems, tartans, totems and many others.

The right to use these emblems was jealously guarded as it passed from generation to generation and rarely, if ever, was the emblem of one family or tribe adopted by another. Because of this our courts have long recognized the importance of emblems in tracing heirs and in identifying families. This is particularly important in the case of those who, in the course of many centuries and by change of name, language or location, have lost all knowledge of their origin.

In view of this fact, one wonders why historians, and especially the ethnologists, have paid so little attention to heraldic emblems in their attempts to record the history and movements of the peoples of Europe, and particularly of those who settled in the north-west and the British Isles. Had they turned to heraldic emblems as a source of knowledge, the early history of Europe would be as well known as that of Babylon, Egypt or Greece, and the British people would long ago have abandoned the false and rather naive belief that their history began with the coming of the Romans.

As we consider this strange omission one gets the feeling that some powerful force has long been discouraging and even obstructing this line of research, perhaps for fear we might find out who we are. In any event, it is in this field that we find conclusive evidence of the Israelitish origin of the Celto-Saxon peoples. Though generally unrecognized it is, nevertheless, an indisputable fact that the basic heraldic emblems of Britain, Ireland, the United States, Norway, Sweden, Denmark, Iceland, the Netherlands and several related nations are *identical* with those of ancient Israel. Further, in the case of Britain and the United States, we have no others! For, with the single exception of the Welsh dragon (which was not the emblem of the ancient Britons), *every* national emblem of Britain and the United States is an Israel emblem.

It will be argued, of course, that these emblems were adopted from the Bible when the Celto-Saxon nations became Christian. However, this claim has no basis in fact for the simple reason that these emblems were in use by our Celto-Saxon ancestors both in Britain and on the Continent for several hundred years before the Christian Era began.

It may also be said that our use of the Israel emblems is just a coincidence. If so, it is rather strange that it is only among the Celto-Saxon peoples that these coincidences occur.

Further, experience teaches us that if something occurs only once it is probably just an accident, if twice it may be only a coincidence, but if it occurs three times or more it has a meaning. If, then, among our emblems there was only one which was the same as one in ancient Israel, it could be said that this was just a happen-so, having no significance. If there were two, this could be a coincidence, but the fact is that there are more than *thirty* of Israel's emblems in the heraldry of Britain and the United States alone, and it is just not possible that this could be either accident or coincidence. It *must* have a meaning.

To this must be added the very significant fact that many of these emblems appear in the heraldry of widely separated sections of the Celto-Saxon people. One example of this is the use of the Lion by all of them except Iceland and the United States. Another is the use of a Man in the national or provincial Arms of Denmark, Greece, Iceland, Sweden (Lappland), the Netherlands, and also in the Arms of some of the chieftains of the Scottish clans. A White Horse appears in the Arms of places as far apart as Kent in England, Lithuania, Denmark and Greece; and a Horn in municipal or family Arms in England, Scotland, Belgium, the Netherlands and Denmark.

This use of these and many other emblems in the Arms of such widely separated branches of the Celto-Saxon people cannot be the result of chance or even of heraldic adoption. There are too many of them and they have been in use by these people too long for that to be possible. Consequently, the only logical explanation is that these are hereditary emblems which have come down from the past, and that the people now using them, though separated by language, nationality and distance, have a common origin.

As the very purpose of heraldic emblems is to provide continuing evidence of family, tribal and racial identity from generation to generation, it follows that the peoples and nations today whose emblems are, and for ages have been, the emblems of Israel, must be the continuation of that ancient people. Consequently, as it is a demonstrable fact that the emblems of the Celto-Saxon peoples and nations are the emblems of ancient Israel, we must conclude that the people known today as Celto-Saxons are the descendants of the Israel people whose early history is recorded in the Bible.

There are, of course, other ways of proving our Israelitish identity, but in this long neglected field of heraldic emblems itself we have conclusive and irrefutable proof that the Celto-Saxon peoples are the continuation of God's servant race and nation Israel—that they are the Israel of Bible history and prophecy. Whether so recognized or not, this identification is the basic purpose of our heraldic emblems.

CHAPTER FOUR

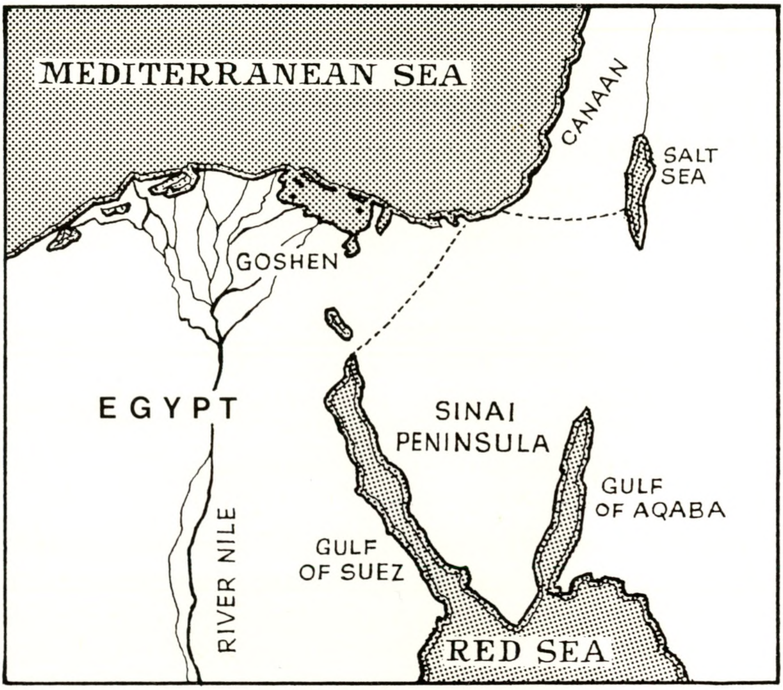
The Servant Race and Nation

WHEN THE BIBLE is read as one book, the product of One Mind, and when due consideration is given to its central theme, it becomes clearly evident that primarily it is God's own revelation of a Great Purpose which He is working out in human history and affairs, and that an important part of this Purpose is to be accomplished in and through the instrumentality of a servant race and nation called Israel.

The ultimate objective of this Purpose is the restoration of this fallen and sin-cursed world to its original perfection, and thereby to bring man's life and world into harmony with an otherwise perfect Creation. Its more immediate objective, however, is the reorganization of human affairs in accordance with the Creator's Will and Laws, the consequent ending of all of the evils which now afflict mankind, and the establishment and functioning here on the earth of that righteous social order and world government called in the Scriptures the Kingdom of God.

If such a purpose is to be achieved without coercing human free will, it follows that the peoples and nations of the earth must accept, and be willing to live and conduct their affairs in accordance with its requirements, and the only possible way in which this willingness can be achieved is to set up and demonstrate its righteousness and its benefits in a model state. Thus the Bible records that by a process of selective breeding, God brought into being a twelve-tribed people called Israel, formed them into a nation of which He was King and Lawmaker, revealed His Will to them in the form of Commandments and Laws applying to all human conduct and relations, and laid on them the great and holy responsibility of demonstrating the righteousness of His Kingdom and Laws to all men.

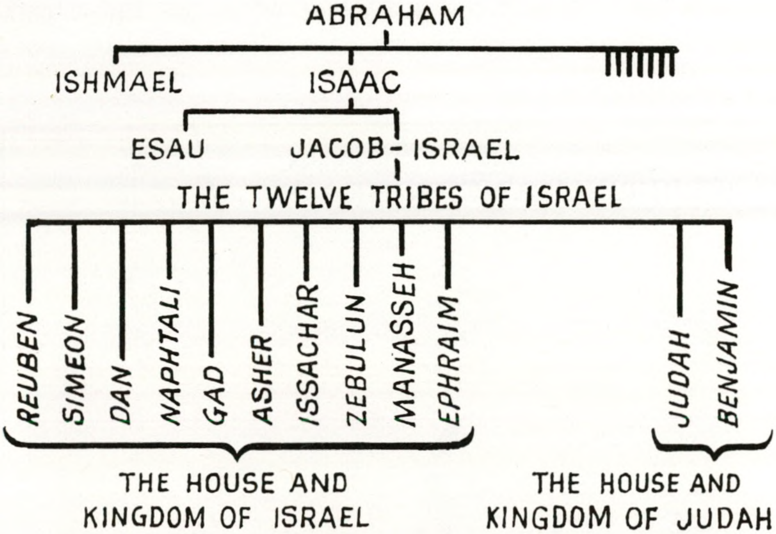
After a long period of slavery in Egypt and then after a further forty-year period of preparation and training, during which they lived in the wilderness of the Sinai Peninsula, God led the Israel people into the land of Canaan, part of which we know today as Palestine.


MEDITERRANEAN SEA
CANAAN
SALT SEA
GOSHEN
EGYPT
SINAI PENINSULA
GULF OF AQABA
GULF OF SUEZ
RIVER NILE
RED SEA

1. Egypt–Sinai–Canaan

Though the Israel people and nation accepted this great responsibility, later generations gradually turned from it. Instead of continuing to govern their life and actions in accordance with God's Will and Laws, they turned from them to follow the evil ways of the heathen nations round about them, with the result that the Kingdom of God ceased to function and the peace and righteousness which it had provided were replaced by war, invasion, oppression, poverty, disease and countless other evils.

Eventually the nation itself was broken into TWO separate and distinct parts: the TEN-tribed House and Kingdom of ISRAEL and the TWO-tribed House and Kingdom of JUDAH.


ABRAHAM
ISHMAEL
ISAAC
ESAU
JACOB - ISRAEL
THE TWELVE TRIBES OF ISRAEL
REUBEN
SIMEON
DAN
NAPHTALI
GAD
ASHER
ISSACHAR
ZEBULUN
MANASSEH
EPHRAIM
JUDAH
BENJAMIN
THE HOUSE AND KINGDOM OF ISRAEL
THE HOUSE AND KINGDOM OF JUDAH

2. The Division of the Israel People

For about 250 years these two kingdoms continued side by side, sometimes at peace, sometimes at war and sometimes in alliance against enemies. Yet, as generation followed generation, their failure to carry out God's Will and Purpose for them grew worse until they became so disobedient and rebellious that God withdrew His protecting care from them and, as a corrective punishment, sentenced them as a race to a 'Seven Times' or 2,520-year* period of exile from their homeland and from their place as the instrument of His Purpose. Without His protection they were attacked and eventually conquered by enemies who deported the survivors to distant lands.

Ten-tribed Israel was the first to fall. After a long and bitter struggle the northern kingdom was destroyed by the Assyrians, who then drove all of the survivors away northward to the lands between the Black and the Caspian Seas. This deportation was completed about the year 721 B.C. However, about a hundred years later the Assyrian Empire itself was destroyed by Babylon and her allies,

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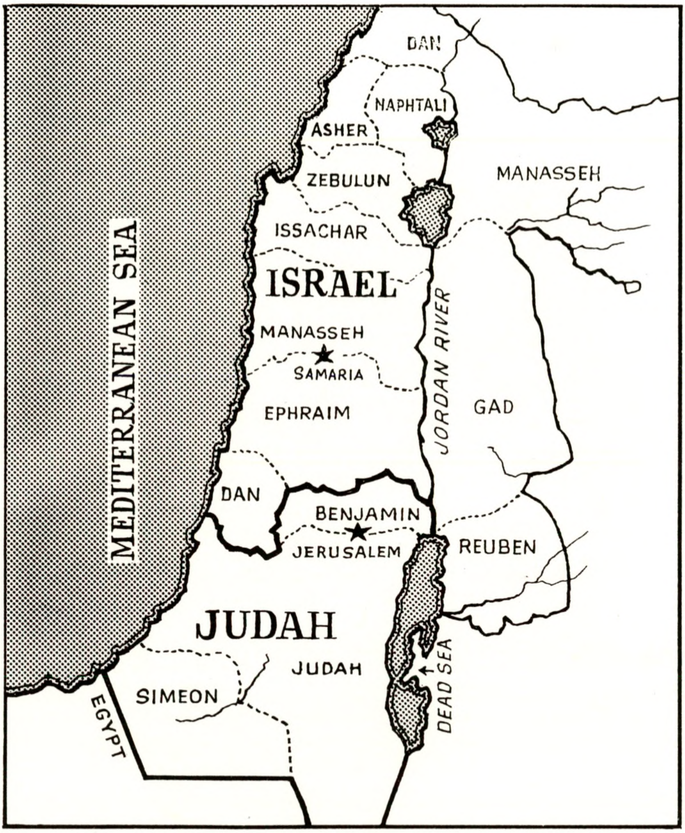
* This is based on the statement in *Lev.* 26: 28 where we see a warning of a seven times punishment; *Rev.* 12: 6 & 14, where a time is shown to be a period of 360 days; and *Ezek.* 4: 6 where a prophetic day is shown to be a year.

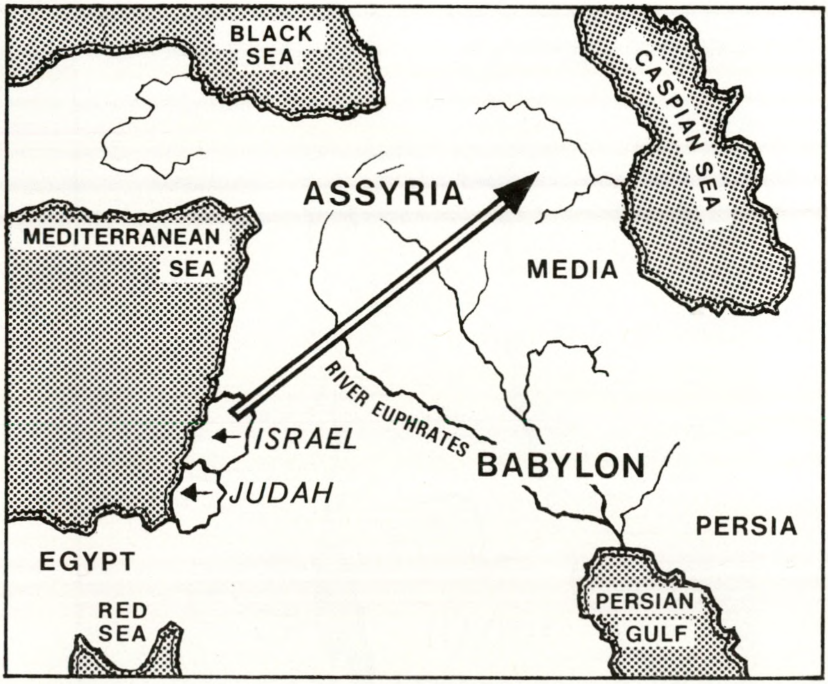

DAN
NAPHTALI
ASHER
ZEBULUN
MANASSEH
ISSACHAR
MEDITERRANEAN SEA
ISRAEL
MANASSEH
SAMARIA
EPHRAIM
JORDAN RIVER
GAD
DAN
BENJAMIN
JERUSALEM
REUBEN
JUDAH
JUDAH
DEAD SEA
SIMEON
EGYPT

3. ISRAEL and JUDAH

whereupon the freed Israelites, instead of returning to Palestine, turned northward and westward into Europe.

About 130 years after the fall of the Kingdom of Israel, the Two-tribed Kingdom of Judah was attacked and conquered by the Babylonians, who carried all of her people away eastward as captives to Babylon and Persia.

About seventy years later a small remnant of those who had been taken to Babylon were allowed to return to Palestine and to rebuild Jerusalem, where their descendants continued to live until after the coming of Christ and their final dispersal by the Romans in A.D. 135. It is this small remnant of the House of Judah, plus a large admixture

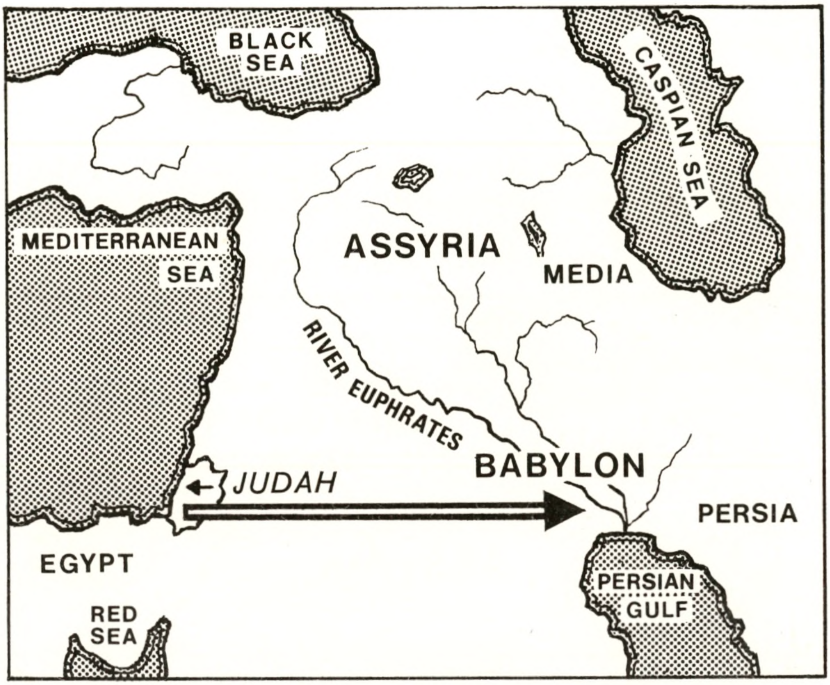

BLACK SEA
CASPIAN SEA
ASSYRIA
MEDITERRANEAN SEA
MEDIA
RIVER EUPHRATES
ISRAEL
JUDAH
BABYLON
PERSIA
EGYPT
PERSIAN GULF
RED SEA

4. Deportation of the House of ISRAEL

of non-Israel religious proselytes, whose descendants are known today as Jews.

In the meantime Ten-tribed Israel, having been joined by the main body of the House of Judah, moved northward and westward into Europe where, breaking up into a great many clans, tribes and groups, and by change of location, name and language, they became lost to history.

Yet even as Israel was falling and the people being driven away, God sent His prophets to proclaim His promise of a wonderful time to come in the future when, after being redeemed by Christ's sacrifice and after her long period of exile was over, Israel would be regathered and restored to her former place as the instrument of His Will and Purpose. Then, under the Personal Rule of His Son, the Messiah, she would go forward to demonstrate and to extend the righteousness of His Kingdom to all men.


BLACK SEA
CASPIAN SEA
MEDITERRANEAN SEA
ASSYRIA
MEDIA
RIVER EUPHRATES
BABYLON
JUDAH
PERSIA
EGYPT
RED SEA
PERSIAN GULF

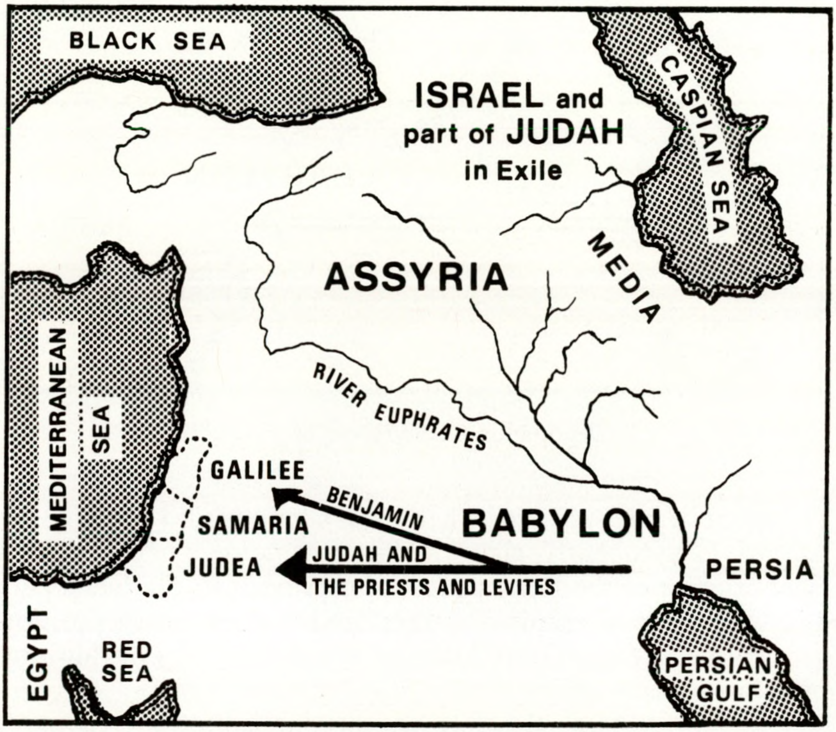
5. Deportation of the House of JUDAH

The point of interest here is that Israel's long period of exile is now at an end. Consequently, the time has now come when, despite the present attempt of the Forces of Evil to prevent it, the Israel people and nations are to be reunited and restored to their former position as the instrument of the Great Purpose which God is working out in human history and affairs.

Nevertheless, though the time has certainly come, and though the Kingdom of God is at hand, the Israel people have mostly forgotten their origin with the result that they are almost wholly unaware of their identity and of God's Will and Purpose for them. Surely, therefore, with the whole world filled with turmoil and strife and facing the prospect of atomic destruction because men are ignorant of the requirements of the Creative Will, the greatest and most urgent of *all* needs is to find 'lost' Israel and to awaken her people to the fact of their true identity and to the need of that individual and national surrender to God which alone can prepare them for His Coming and for the fulfilment of their part in His Great Purpose.

Was it then to *us* God was speaking when he said:

> Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you. (*Isa.* 51: 1–2.)?


BLACK SEA
ISRAEL and
part of JUDAH
in Exile
CASPIAN SEA
ASSYRIA
MEDIA
MEDITERRANEAN SEA
RIVER EUPHRATES
GALILEE
SAMARIA
JUDEA
BENJAMIN
BABYLON
JUDAH AND
THE PRIESTS AND LEVITES
PERSIA
EGYPT
RED SEA
PERSIAN GULF

6. Return of part of the House of JUDAH

CHAPTER FIVE

The Twelve Tribes of Israel

FOR OUR present purpose, at least, the story of the Israel people begins with the call of Abraham as recorded in *Genesis* 12: 1–3:

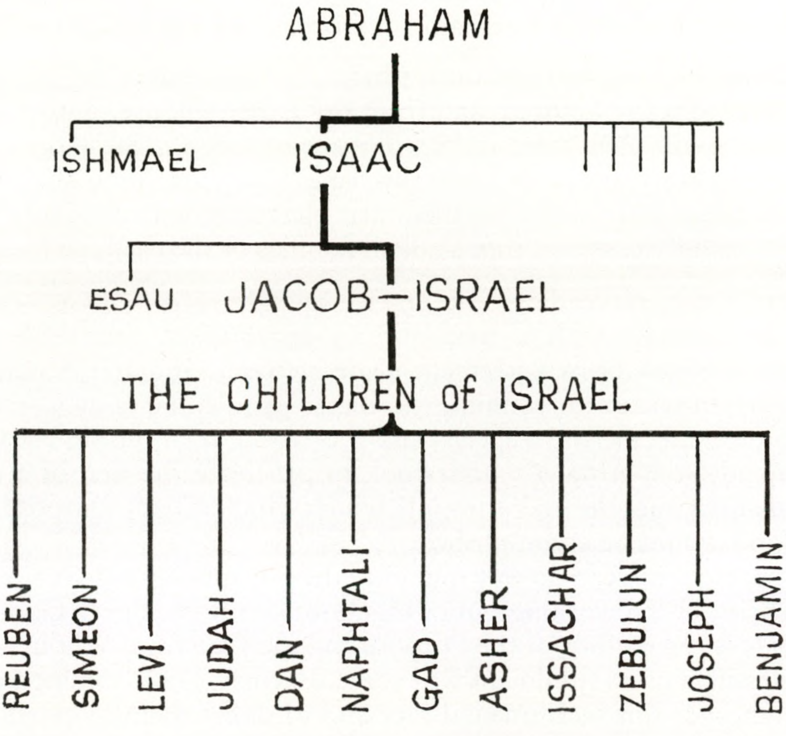
> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Here, and in succeeding chapters, we have the record of God going into partnership with a man—of an *unconditional*, *immutable* and *irrevocable* covenant or agreement made between God and Abraham, whereby, in return for certain great blessings to come upon a section of his descendants, and a special and everlasting relationship between them and God, Abraham undertook to procreate the first of a new and distinct race in and through which God's Great Purpose for mankind would be accomplished.

In saying this we in no way minimize the pre-eminent place of Jesus, the Christ, in the working out of this Great Purpose. Being God, the Son, He is the Author of the Purpose and the One from Whom all of the blessings of its fulfilment will come. Further, He is coming again to reign over this instrumental race and to direct them in extending the righteousness of His Kingdom to all men; and, by His sacrificial death on the Cross, He paid the penalty of all human sin and failure and thereby opened the way into eternal life in His coming Kingdom for all who will accept it of Him.

Following the agreement referred to above and in obedience to God's commands, Abraham and his wife Sarah left their home in Mesopotamia and moved away westward to Canaan, part of which we know today as Palestine.

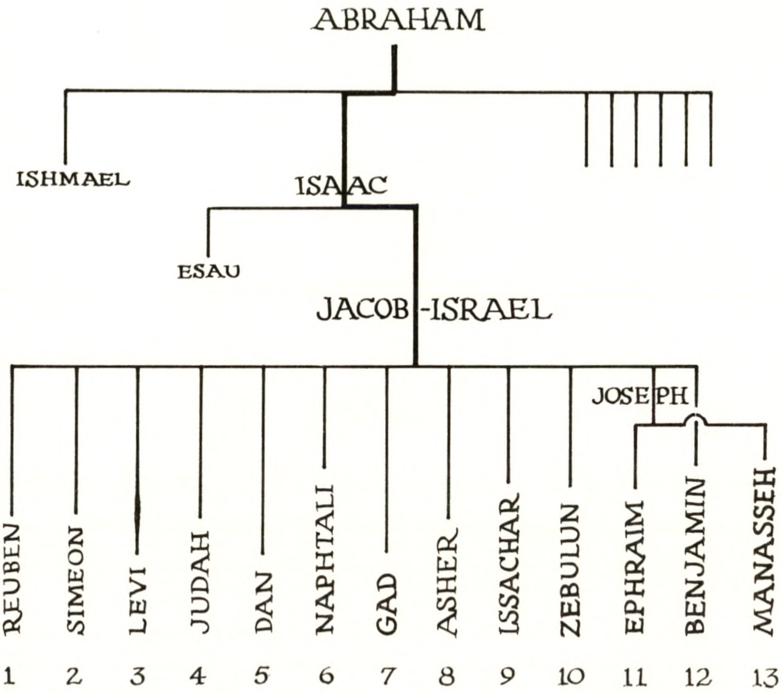
Here began the process of selective breeding by which God brought the Israel people into being. Actually the first selection was of Abraham himself. Then of Abraham's eight sons, God chose the one born of Sarah. He was named Isaac, and of his two sons God chose Jacob, changing his name to Israel. Jacob-Israel in turn became the father of twelve sons whose names are shown in the chart below.


ABRAHAM
ISHMAEL
ISAAC
ESAU
JACOB—ISRAEL
THE CHILDREN of ISRAEL
REUBEN
SIMEON
LEVI
JUDAH
DAN
NAPHTALI
GAD
ASHER
ISSACHAR
ZEBULUN
JOSEPH
BENJAMIN

7. The Children of ISRAEL

To escape the distress of a great famine which came in his day, Jacob-Israel and his family moved from Canaan into Egypt, and it was there that the descendants of his twelve sons developed into the twelve-tribed people usually referred to as the Twelve Tribes of Israel. Actually there were thirteen tribes, for during Israel's stay in

Egypt the family of Joseph was divided with the result that there are two tribes descended from him, thus making thirteen tribes in all. This is clearly shown in the chart below.


ABRAHAM
ISHMAEL
ISAAC
ESAU
JACOB-ISRAEL
JOSEPH
REUBEN
SIMEON
LEVI
JUDAH
DAN
NAPHTALI
GAD
ASHER
ISSACHAR
ZEBULUN
EPHRAIM
BENJAMIN
MANASSEH
1
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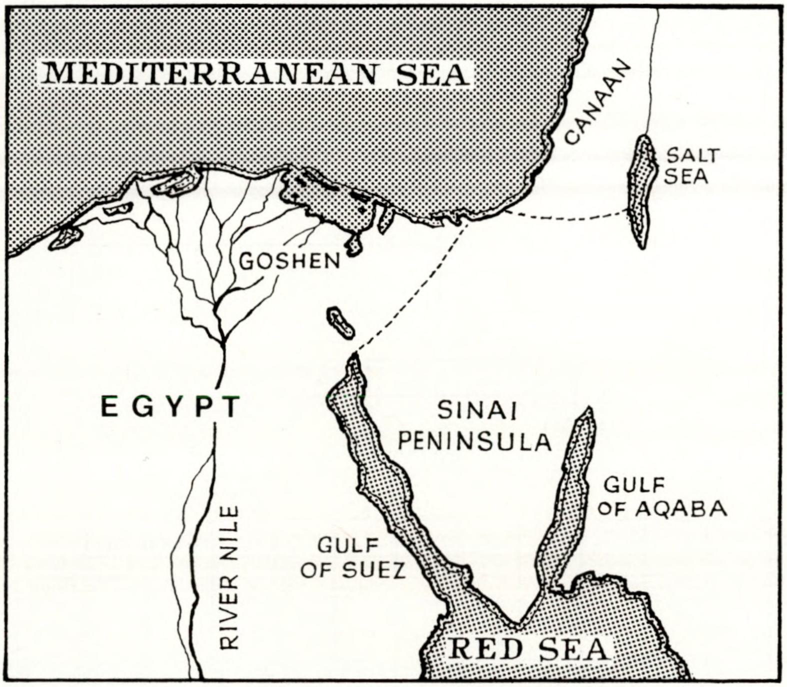
11
12
13

8. Israel's Thirteen Tribes

Following the wondrous events of the Exodus by which God delivered His people from the bondage which had been imposed upon them in Egypt, He led them forth into the wilderness of the Sinai Peninsula. Here He formed them into a nation of which He was (and is) King, gave them Laws applying to every phase of human life and conduct—religious, political, social and economic. Here, too, He set up a Government composed of a national Council, a national Church, a civil service and a system of courts to apply and enforce His Laws. Then, during a forty-year period of wandering in the

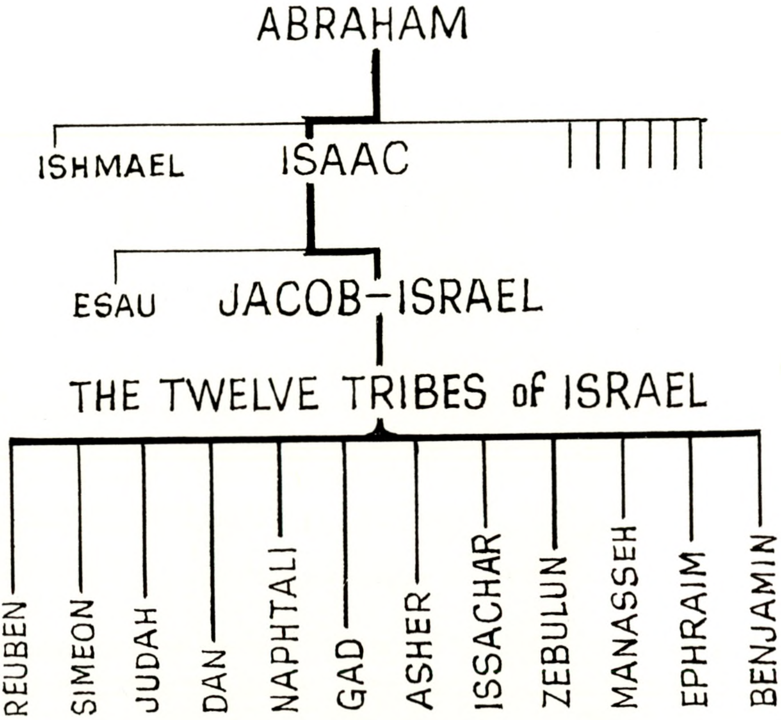

MEDITERRANEAN SEA
CANAAN
SALT SEA
GOSHEN
EGYPT
SINAI PENINSULA
GULF OF AQABA
GULF OF SUEZ
RIVER NILE
RED SEA

9. Egypt–Sinai–Canaan

deserts of Sinai and Western Arabia, He trained them in the application of and obedience to these Laws.

The next point we should note is that, near the beginning of this forty-year period of training, the Tribe of Levi was set aside to be the priesthood and civil service of the nation. As their duties would require the members of this tribe to live among all of the other tribes, no land was allotted to them as a tribe when the nation settled in Palestine. For this reason and also because they were not required to perform any military duties, the Levites, though maintaining their tribal identity, were not ordinarily counted as one of the Twelve Tribes of Israel.

Thus, with Levi not counted and with the descendants of Joseph being divided into two tribes, there remained twelve tribes whose names are shown in the illustration on page 19.


ABRAHAM
ISHMAEL
ISAAC
ESAU
JACOB–ISRAEL
THE TWELVE TRIBES of ISRAEL
REUBEN
SIMEON
JUDAH
DAN
NAPHTALI
GAD
ASHER
ISSACHAR
ZEBULUN
MANASSEH
EPHRAIM
BENJAMIN

10. The Twelve Tribes of Israel

CHAPTER SIX

The Tribal Emblems

(PART ONE)

WE ARE OFTEN TOLD that heraldry and the use of heraldic emblems came into use about the time of the Crusades. It is said that knights in armour were unable to distinguish friend from foe in battle and that, consequently, they began to put a mark or a representation of some animal or other object on their shields and banners, so that they could be recognized.

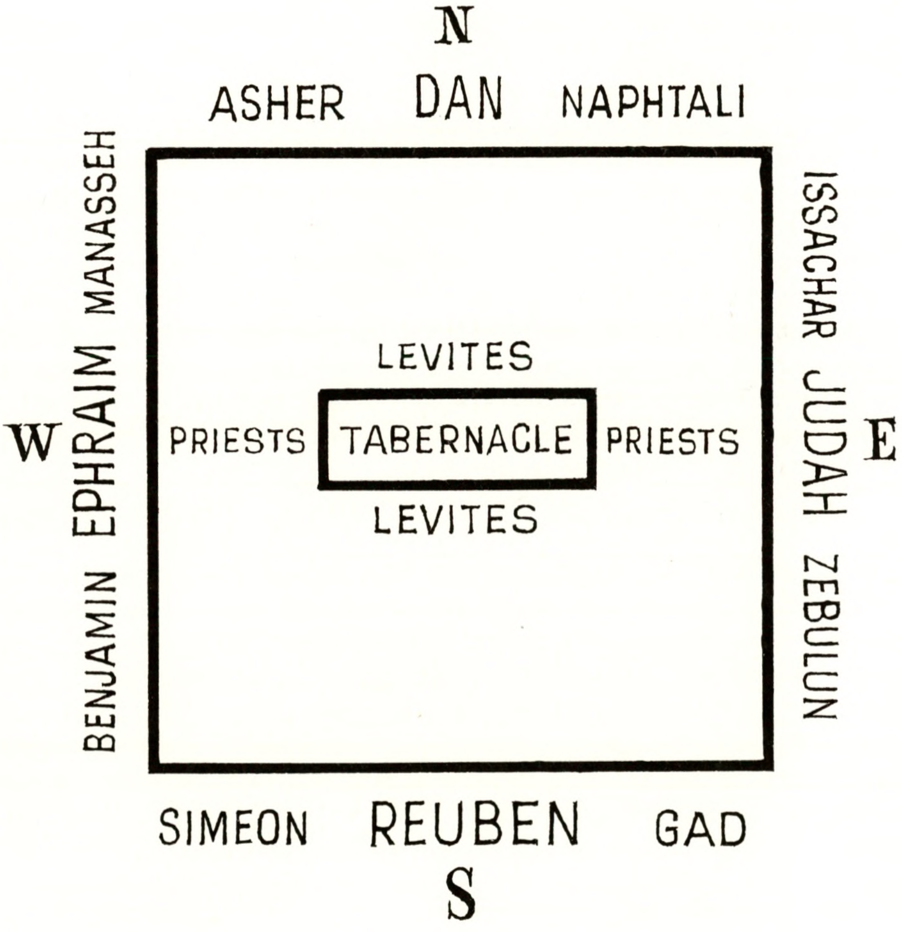
That heraldic devices of various kinds were used for this purpose and later for family and corporate identification is undoubtedly true, and that many of them first came into use about the time of the Crusades, or even later, is also true, but to say that this was the beginning of the use of family and national emblems is an error of at least three thousand years. An official booklet issued recently by the United States Government and entitled *Our Flag* says:

> Heraldry is as old as the human race, and the carrying of banners has been the habit of nations since the beginning of time.

The banners of the Roman legions and the emblem called 'Britannia' were certainly in use long before the Crusades. In the legends and on works of art in ancient Greece, we have a record of the emblems used by the leaders on both sides in the Trojan War; and when we turn to the Bible we find that each of the Twelve Tribes of Israel had an emblem, and that by God's command these were in regular use during the forty years of Israel's wandering following the Exodus from Egypt. This is definitely stated in *Numbers* 2: 2, where we read:

> Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house.

As we read this second chapter of *Numbers* we see that, when not on the march, the Twelve Tribes encamped in a definite order around an open space at the centre of which was that tent-like enclosure for national worship called the Tabernacle. It is generally assumed that the Twelve Tribes encamped around this open space in the form of a square, but the Bible does not actually say this and there are some indications that it may have been round or oval.


N
ASHER
DAN
NAPHTALI
W
MANASSEH
EPHRAIM
BENJAMIN
LEVITES
PRIESTS
TABERNACLE
PRIESTS
LEVITES
E
ISSACHAR
JUDAH
ZEBULUN
SIMEON
REUBEN
GAD
S

11. The Camp of Israel

In either case it is evident that the Twelve Tribes encamped around an open space with three tribes in each of the four directions—East, South, West and North—*and* that in obedience to the command quoted above, each tribe encamped under its own ensign or emblem. This camp arrangement is shown in illustration No. 11.

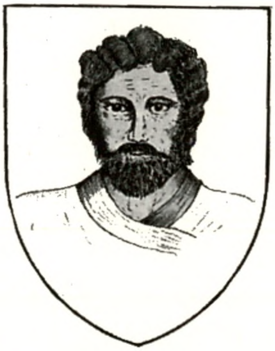
Actually these tribal emblems were in use long before the Exodus. In *Genesis* 49 we read that, just before his death, Jacob called his sons to him to give them his blessing. In this blessing Jacob likened each of his sons to some object, animal or personal characteristic, which then became his emblem and the emblem of the family and the tribe descended from him. Later, Moses added some additional items as recorded in *Deuteronomy* 33, with the result that each of the tribes of Israel had at least one emblem and some of them had two or more.

That the animals, objects and personal characteristics mentioned in *Genesis* 49 and *Deuteronomy* 33 *did* become the emblems of the Israel people has been recognized by all Biblical authorities, both Christian and Jewish. As I write this I have before me a Jewish calendar of some ten years ago, in which the emblems of all the tribes are given almost exactly as mentioned in *Genesis* 49 and *Deuteronomy* 33. I also have in my possession one of those large family Bibles, printed something over a hundred years ago, which contains a Bible dictionary section in which the authors show the emblems of the Twelve Tribes as I have indicated in this book.

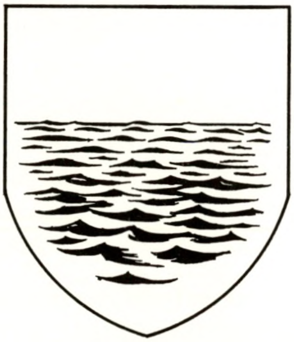
It will be of interest to the reader, too, that in a little booklet about the Parish Church of St. Lawrence at Eyam in England, entitled *A Little Guide for Visitors*, by the Rev. Ernest M. Turner, M.A., B.Litt., it is stated that around the interior of the church there are traces of paintings of the emblems of the Twelve Tribes of Israel; that these are several hundred years old, and that underneath the old paintings now visible are traces of others even older. While some of these have not yet been uncovered for restoration, the emblems which are visible are the same as those I have given in this book. As the oldest of these paintings go back a long way in time, it follows that scholars of the past as well as of the present have accepted the emblems of the Twelve Tribes as inferred from *Genesis* 49 and *Deuteronomy* 33 as being authentic.

There is also the fact that in certain Masonic degrees it has been recognized for ages that the animals, objects and personal characteristics mentioned in *Genesis* 49 and *Deuteronomy* 33 were the emblems of the Israel tribes.

So, turning first to *Genesis* 49, let us see what animals, objects or characteristics are mentioned by Jacob in blessing each of his sons, and then to *Deuteronomy* 33 for the items added by Moses.



12. Primary Emblem



13. Secondary Emblem

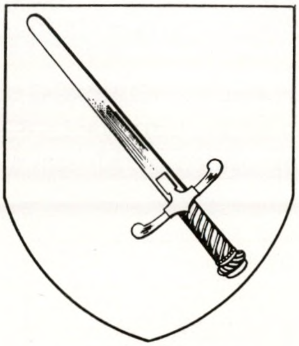
THE TRIBE OF REUBEN

REUBEN

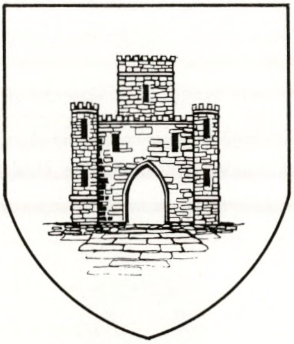
Jacob's eldest son was named Reuben, and in blessing him Jacob said, as we read in *Genesis* 49: 3–4:

> Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

In this description of Reuben two points stand out. He was primarily a Man, strong and evidently handsome in a physical sense but sensual and weak morally. Further, his nature was changeable, so much so that Jacob declared him to be as unstable as Water. Thus, Reuben is pictured as a Man and also as a body of Water. Consequently, Reuben's emblems were, first, a Man and then some Wavy Lines or Bars representing a body of Water. These then became the emblems of the family and later of the tribe descended from him.



14. Primary Emblem



15. Secondary Emblem

THE TRIBE OF SIMEON

SIMEON

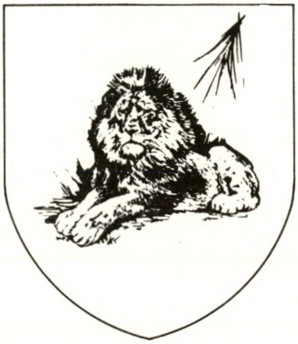
Simeon and Levi are dealt with together in their father's blessing and in his description of their characters. However, for reasons which will be explained later, the object mentioned in connection with them applies only to Simeon. Of them Jacob said, as recorded in verses 5–7:

> Simeon and Levi are brethren; instruments of cruelty are in their habitations . . . in their anger they slew a man.

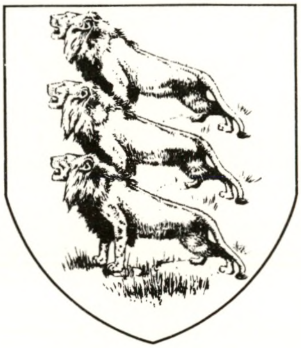
Here we should note that the marginal rendering of the words 'instruments of cruelty' reads 'their swords are weapons of violence'. We should also note that in the record of their slaying of the man mentioned above we read, 'Simeon and Levi . . . took each man his sword, and came upon the city boldly and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword.' (*Gen.* 34: 25–26.)

Thus the object mentioned in connection with Simeon and Levi, and which later became the emblem of Simeon only, was a Sword.

An interesting fact regarding Simeon's emblem is that some Jewish authorities show it as a fortified (towered or turreted) Gate of a castle or walled city. While no such object is mentioned by either Jacob or Moses in their blessing of the tribes, nevertheless, the events recorded in *Genesis* 34, and especially the capture of the walled city of Shalem by Simeon and Levi as recorded in verse 25, clearly establish a relationship between a city gate and Simeon and Levi. All cities and towns had walls in those days, and of necessity this wall would have a fortified gate. Thus to commemorate their capture of this city, a fortified (turreted and towered) Gate became an emblem of Simeon and Levi, and later of Simeon only.



16. Primary Emblem



17. Secondary Emblem

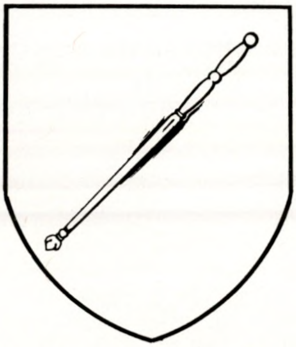
THE TRIBE OF JUDAH

JUDAH

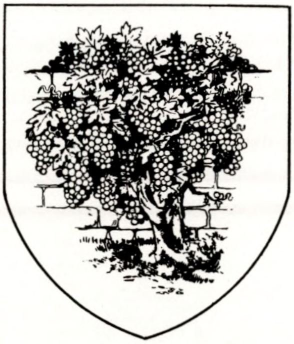
As we read Jacob's blessing of his fourth son, Judah, we see that he is given a special blessing, in that from among his descendants is to come the future Royal House of the Israel nation. In this blessing he is likened or related to four things, as we read in verses 9–11:

> Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; . . . Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

Here we see that Judah is declared to be a Lion's Whelp and, in the same verse, he is likened to a Lion twice more. Thus Judah is likened to a Lion and also to Three Lions. Then in the next verse he is stated to be in possession of a Sceptre. Finally, he is associated with a Grape Vine.

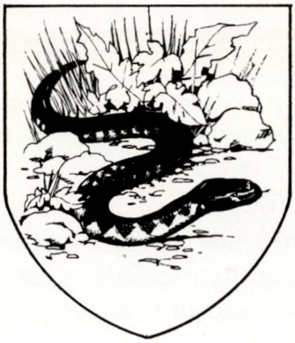


18. JUDAH Secondary Emblem

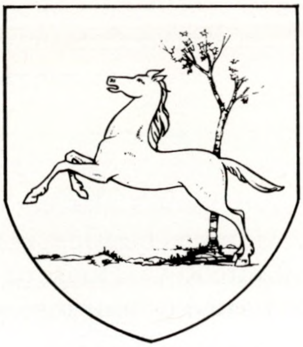


19. JUDAH Secondary Emblem

Consequently, these four devices, a Lion, Three Lions, a Sceptre and a Grape Vine, became the emblems of Judah and of his descendants, the Tribe of Judah.



20. Primary Emblem



21. Secondary Emblem

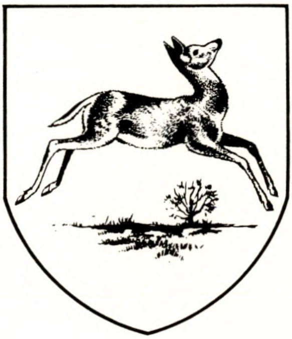
THE TRIBE OF DAN

DAN

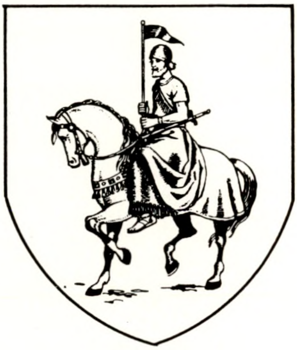
In considering the blessing of Dan we see that he is likened to two objects. These are stated in verse 17, where we read:

> Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

The first object to which Dan is likened is definitely stated to be a Serpent. The second is implied, being mentioned in relation to the first. It is a Horse, or a Horse and Rider, the Horse usually being white. Later, in *Deuteronomy* 33: 22, Moses likened Dan to a Lion. As this Lion was a secondary emblem only and the same as Judah's official emblem, it was never used. Consequently, the Serpent and the White Horse remained the emblems of the Tribe of Dan.



22.
THE TRIBE OF NAPHTALI



23.
THE TRIBE OF GAD

NAPHTALI

The blessing of Naphtali is short and promises him nothing. As recorded in verse 21 it says:

> Naphtali is a hind let loose; he giveth goodly words.

Naphtali is here likened to a freed Hind and so his emblem became a Leaping Hind. This was Naphtali's official emblem as used in ancient Israel. However, there are some indications that in the course of time this female deer was gradually replaced by the male, so that today a Stag is the equivalent of Naphtali's emblem, the Hind.

GAD

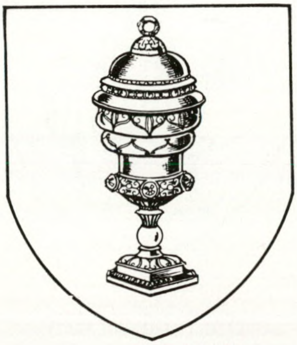
The blessing of Gad, as recorded in verse 19, is also very short. It simply says:

> Gad, a troop shall overcome him: but he shall overcome at the last.

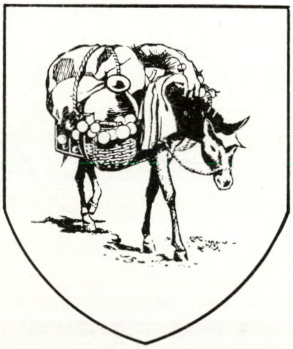
This does not promise him very much in a material sense, but it does show a definite relationship between him and a Troop of

Horsemen. Then, in *Deuteronomy* 33: 20, Moses likens Gad to a Lion.

As in the case of Dan, and for the same reason, this Lion to which Moses likened Gad was never used, leaving him with one usable emblem, a Troop of Horsemen. However, as a Troop of Horsemen would be difficult to portray on an ensign, Gad's emblem was usually shown as the mounted Leader of the Troop holding aloft a pennant.



24.
THE TRIBE OF ASHER



25.
THE TRIBE OF ISSACHAR

ASHER

Though short, the blessing of Asher does promise him some pleasant things, as we read in verse 20:

> Out of Asher his bread shall be fat, and he shall yield royal dainties.

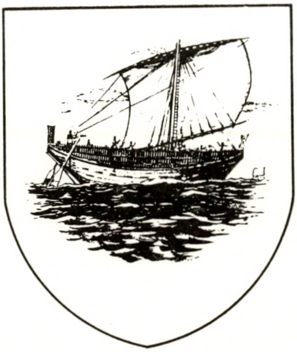
Just what is meant by 'royal dainties' is uncertain, but in that day it seems likely that they would include wine, and this would require a cup or some similar vessel to put it in. From this came Asher's emblem, a covered Cup or Goblet.

ISSACHAR

The blessing given to Issachar is recorded in verse 14. Of him it states:

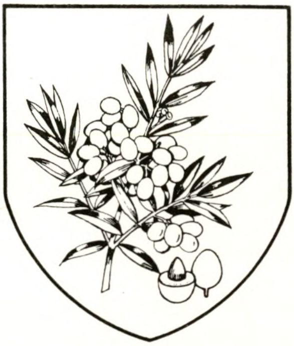
> Issachar is a strong ass couching down between two burdens.

Here we see that the animal to which he is likened, and which became the emblem of the tribe descended from him, was a Laden Ass.

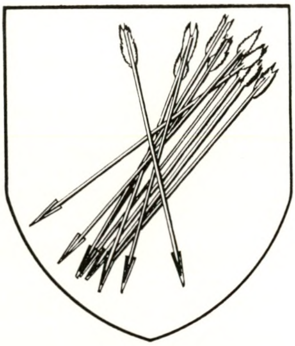


26.

THE TRIBE OF ZEBULUN



27. Primary Emblem



28. Secondary Emblem

THE TRIBE OF MANASSEH

ZEBULUN

The blessing given to Zebulun is recorded in verse 13. It says:

> Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

Although this does not actually liken him to any animal or object, it certainly relates him to a haven or harbour and to ship traffic, and thus to ships. As it would be difficult to picture either a harbour or ship traffic on an ensign or banner, the alternative was to represent Zebulun as a Ship, and so a Ship became the emblem of the Tribe of Zebulun. Strangely enough, however, the territory allotted to the Tribe of Zebulun in ancient Israel was inland. It had no harbour and apparently did not touch the sea at any point. It would seem, therefore, that this blessing was prophetic of some future time, after Zebulun had left Palestine.

JOSEPH

(*Ephraim and Manasseh*)

In considering the blessing given to Joseph we must remember that his descendants were divided into two tribes, bearing the names of his two sons Ephraim and Manasseh. Consequently, the blessing given to Joseph was in part inherited by both of these tribes, and in part divided between them.

The part of the blessing which concerns our study is recorded in verses 22–24, where we read:

> Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.

Joseph is here likened to a Bough or Branch which, in view of other statements in the Bible referring to Israel as an Olive Tree (*Rom.* 11: 24), has always been understood to be an Olive Branch.

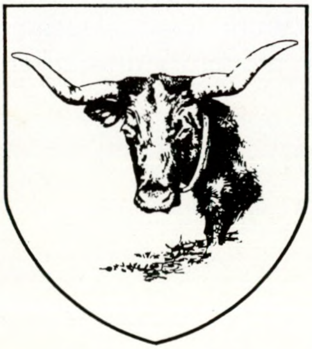
In the next verse enemy archers are said to shoot at Joseph and, as archers shoot arrows, it follows that there is an implied relationship between him and some Arrows.

Later, in his blessing of the descendants of Joseph, Moses said:

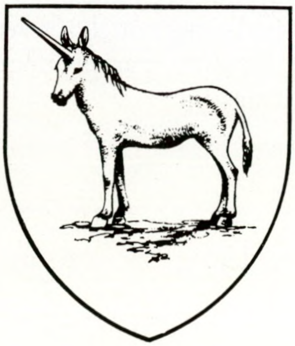
> His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and the thousands of Manasseh. (*Deut.* 33: v. 17.)

Here Joseph is likened to an Ox and to a Unicorn. We should also note the repetition of, and emphasis on, the word 'horns'.

In the blessing given by Moses, therefore, we see that Joseph is likened or related to an Ox, a Unicorn and a Horn. When these are



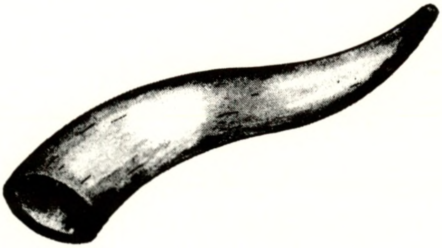
29. Primary Emblem



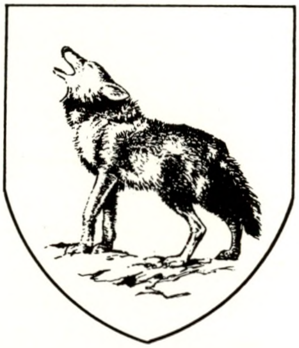
30. Secondary Emblem

THE TRIBE OF EPHRAIM

added to the things to which he is likened in the blessing given him by his father Jacob, we see that Joseph is likened or related to: an Olive Branch, some Arrows, an Ox, a Unicorn and a Horn. These were then inherited by and divided between Joseph's two sons, Ephraim and Manasseh, with the Ox, the Unicorn and the Horn becoming the emblems of the Tribe of Ephraim, and the Olive Branch and a Bundle of Arrows the emblems of the Tribe of Manasseh.



31. Secondary Emblem
THE TRIBE OF EPHRAIM



32.
THE TRIBE OF BENJAMIN

BENJAMIN

In blessing Benjamin, the youngest of his sons, Jacob said, as recorded in verse 27:

> Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

In this blessing Benjamin is definitely likened to a Wolf, and so a Wolf became the emblem of Benjamin and of the tribe descended from him.

In considering the various animals, objects and other things mentioned in Jacob's prophetic blessings of his sons, it is important to note that, while each of them was likened or related to some one animal or object, or to some personal characteristic, which then became his official emblem, some of them were likened or related to more than one. Consequently, some of the tribes had only one emblem while others had two or more. These are listed below:

THE EMBLEMS OF THE TWELVE TRIBES

	Primary	*Secondary*
REUBEN	A Man	A Body of Water
SIMEON	A Sword	A Castle Gate
JUDAH	A Lion	Three Lions, a Sceptre, and a Grape Vine
DAN	A Serpent	A Horse, and a Lion
NAPHTALI	A Hind or Stag	
GAD	The Leader of a Troop (sometimes a number of Tents)	A Lion
ASHER	A Covered Goblet	
ISSACHAR	An Ass under a Burden	
ZEBULUN	A Ship	
MANASSEH	An Olive Branch	A Bundle of Arrows, and the number 13
EPHRAIM	An Ox	A Unicorn, and a Horn
BENJAMIN	A Wolf	

In the above list, under the heading 'Primary Emblems', we see the official emblems of the Twelve Tribes as displayed on their ensigns in accordance with the command: 'Every man of the children of Israel shall pitch . . . with the ensign of their father's house.'

Those listed under the heading 'Secondary Emblems' are the additional likenesses mentioned in connection with some of the tribes in the blessings given by Jacob and later by Moses or, as in the case of Simeon, they were adopted to commemorate some historic event. These were not the official emblems of the tribes and, so far as we have been able to discover, were not used during the early years of Israel's history.

Nevertheless, these secondary emblems would not be forgotten. Later, in some cases, they were used by a section of a tribe to distinguish it from the rest and, in one or two cases, secondary emblems of one tribe became the recognized emblem of a group of tribes.

A count of the emblems as listed above shows twelve official or primary emblems and twelve secondary ones. Actually, the Lions listed as secondary emblems of Dan and Gad, being indistinguishable from Judah's primary emblem, were not ordinarily used. Thus the total number of tribal emblems actually used was twenty-two.

That all of these would survive the early emigration from Israel, the later downfall and deportation of the Israel nation and nearly three thousand years of war, separation and migration is very unlikely. Yet the amazing thing is that, of these twenty-two tribal emblems of ancient Israel, at least *nineteen* are, or until very recently have been, emblems of one or another section of the Celto-Saxon people.

As history records few, if any, instances of a family, tribe or people wilfully adopting the emblem of anyone else as their own, it follows that if we find a people using one of Israel's tribal emblems today it is certainly possible that they are, at least in part, descendants of 'lost' Israel. If, however, we find a people using two or three of these emblems, their Israelitish origin becomes something more than a possibility. But if we find a people, or group of related peoples, using nearly all of these emblems and that they have done so as far back as their historical records and legends go, then their Israelitish origin is no longer just a possibility or even a probability, it is a *certainty*.

With this in mind, let us consider the evidence presented in the next chapter.

CHAPTER SEVEN

The Tribal Emblems

(PART TWO)

In turning to heraldry for proof of the Israelitish origin of the Celto-Saxon people, we do not claim that all of the Israel emblems in use by the Celto-Saxons today have been in continuous use since the days of ancient Israel. The use of some of them may have lapsed for a time, only to come into use again at a later date. Some others, especially those granted in modern times to towns and cities, though identical with an Israel emblem, were actually designed to symbolize some local legend, event or industry.

Yet this does not alter the fact that these emblems *are* identical with the tribal emblems of ancient Israel. Neither does it lessen their value as evidence, for the first verse of *Genesis* 49 definitely states that Jacob's blessing of his sons was prophetic:

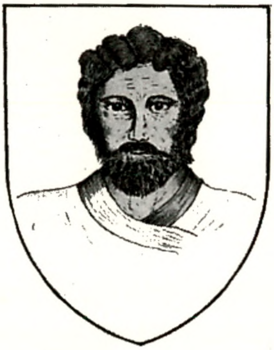
> And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

This blessing was to be completely fulfilled *only* in 'the last days'. Consequently, we could not expect all of these emblems to be in use until now, and the fact that there may have been a time when some of them were not used, or used only as a local or family emblem, has no bearing on the matter. The important thing is that they *are* being used *now* just as Jacob's prophetic blessing indicated that they would be.

With this in mind, let us begin our search for a people, or a group of related peoples, whose emblems are the emblems of ancient Israel.

In considering the evidence presented in the following pages it should be understood that we are not here concerned with the intricacies and niceties of heraldic forms and usage. These are a comparatively modern innovation which has only a limited bearing on our subject. Our interest is in the emblems themselves, not in the many variations and forms in which they appear in modern heraldry.

It should be noted, too, that in presenting evidence of the use of Israel's emblems today, we have only scratched the surface. In the provincial, municipal, institutional and family emblems of the countries mentioned, there are many hundreds of other instances of the use of the emblems of ancient Israel which we had neither the time nor the space to include.



33. THE TRIBE OF REUBEN

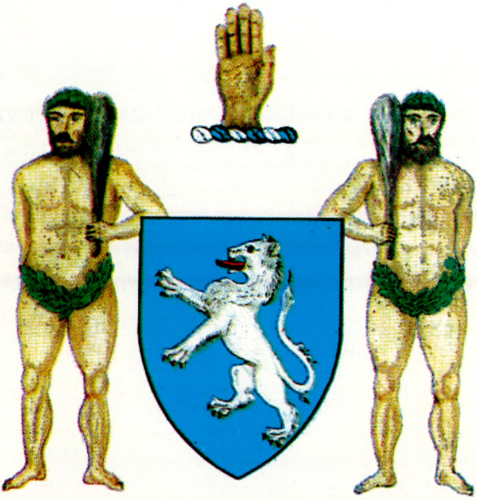
THE TRIBE OF REUBEN

The first of Israel's tribal emblems to be considered are those of the Tribe of Reuben. He was Jacob's eldest son and, as we saw in the preceding chapter, his primary or official emblem was the figure of a Man. Where then do we find a people, or a section of a people, using a Man as an emblem?

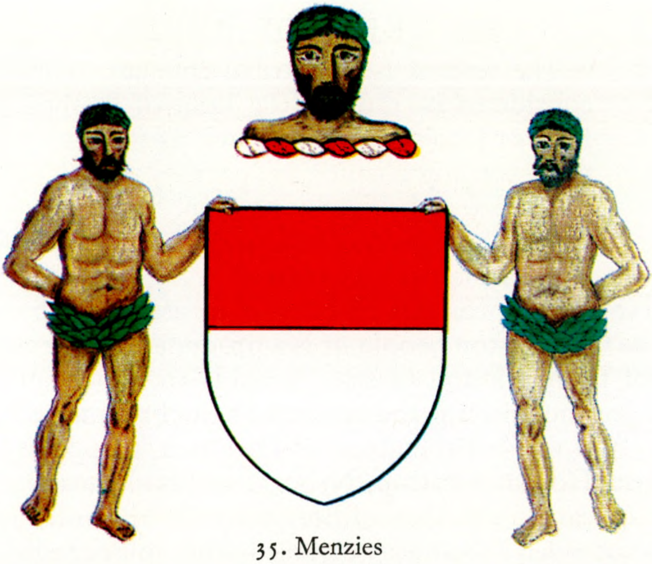
We do not have far to seek, for this emblem is in use today by several branches of the Celto-Saxon people. It is a prominent emblem in the Royal Arms of Denmark and Greece; it holds an important place in the Arms of Iceland and it is the emblem of the Province of Lappland in Sweden. As a municipal emblem in Denmark, it appears in the Arms of Odense, Hobro, Alestrup, Nyborg, and Kobenhavn. In the Netherlands it appears in the Arms of Bergen op Zoom, Anloo, Havelte, Sleen, Oosterhesselen and at least eighteen other municipalities.

Further, a Man was the emblem on the Banner under which King Harold of England fought, and lost, the Battle of Hastings, and it also appears as a Supporter in the Arms of at least seventeen of the Chiefs of the Scottish Clans and in the Crests of four others.

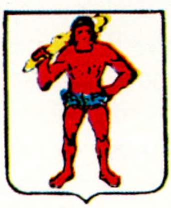
Reuben's secondary emblem, a Body of Water, represented by Wavy Lines or Bars, is a very common emblem among the Celto-Saxon peoples. It appears in the Arms of fifty or more towns and



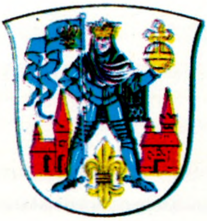
34. Lamont



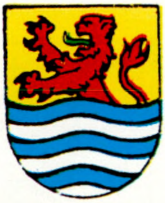
35. Menzies



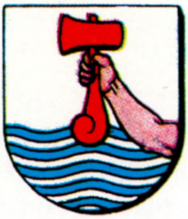
36. Province of Lappland (Sweden)



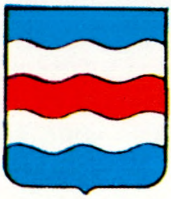
37. Odense (Denmark)



38. Province of Zeeland (Netherlands)

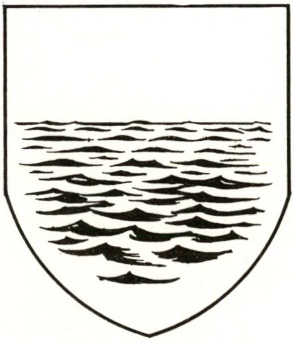


39. Torshavn (Denmark)



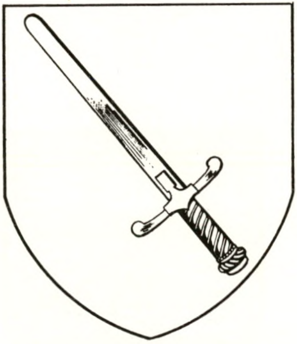
40. Province of Medelpad (Sweden)

counties in the British Isles alone, in addition to those of several of the Scottish Clan Chieftains. It is the emblem of the Province of Medelpad in Sweden, and it also appears in the Arms of the Province of Zeeland and in those of at least ten municipal emblems in the Netherlands. In Denmark it appears in the Arms of the Districts of Soro, Tonder and Randers, and in those of more than thirty cities and towns.

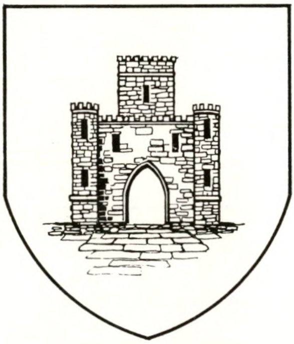


41. Secondary Emblem

THE TRIBE OF REUBEN



42. Primary Emblem



43. Secondary Emblem

THE TRIBE OF SIMEON

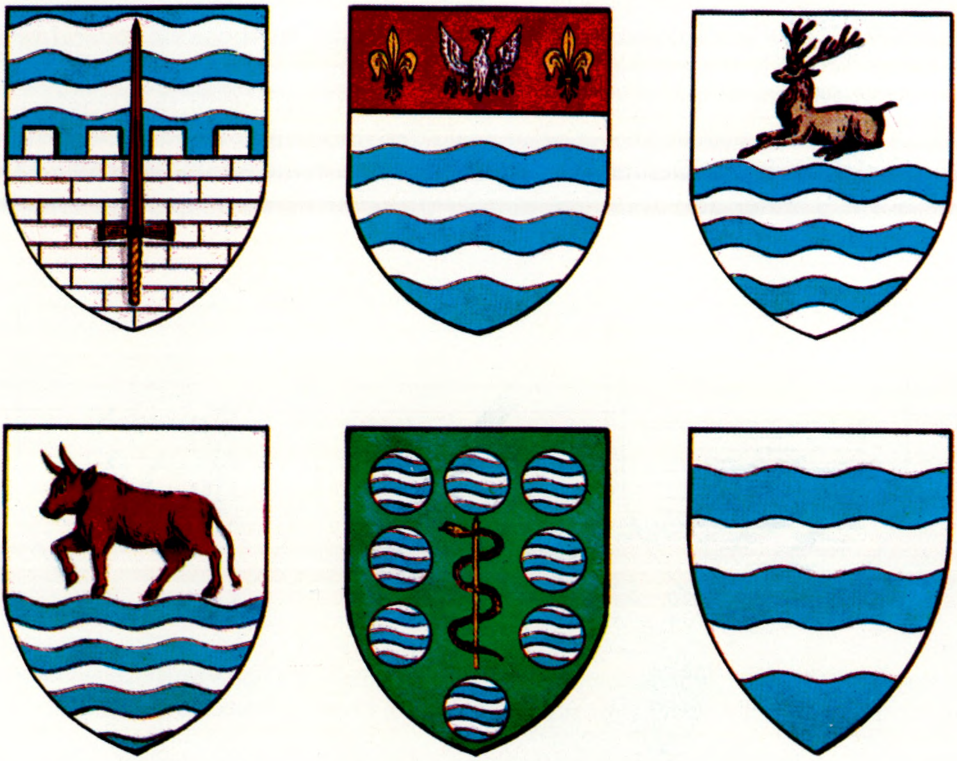
THE TRIBE OF SIMEON

Simeon's primary emblem, a Sword, is also a very common one in some parts of Celto-Saxondom. It appears in the Arms of many of the counties, towns and cities of Britain and Ireland. Among them are: Ballinasloe, Bath, Chatham, Cheshire, Connacht, Droitwich, Dumfries, Durham, Essex, Irvine, Kincardine, London, Middlesex and Perth.

It also appears in the Arms of fourteen or more of the Chiefs of the Clans and ancient families of Scotland: Barclay, Clanranald, Eliott, Farquharson, Gunn, Guthrie, MacFarlane, MacGregor, MacMillan, Matheson, Skene, Scrymgeour, Spalding and Wallace.

Among the Celto-Saxons on the Continent a Sword is held in the right paw of the Lion on the shield in the Royal Arms of the Netherlands, and it is also one of the emblems of the City of Haarlem and of at least twenty other municipalities.

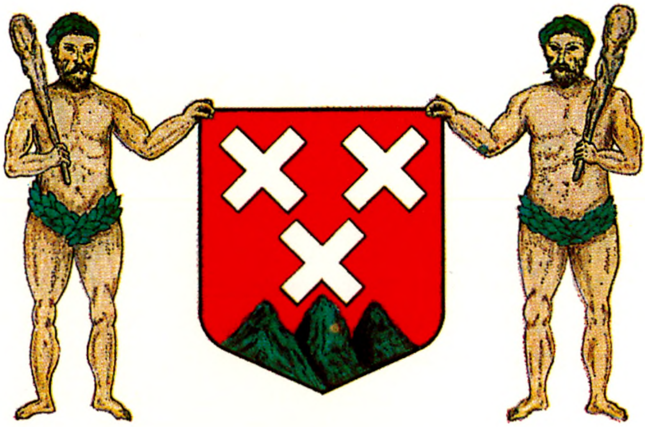
In Sweden it is a part of the emblem of the Province of Bohuslan,



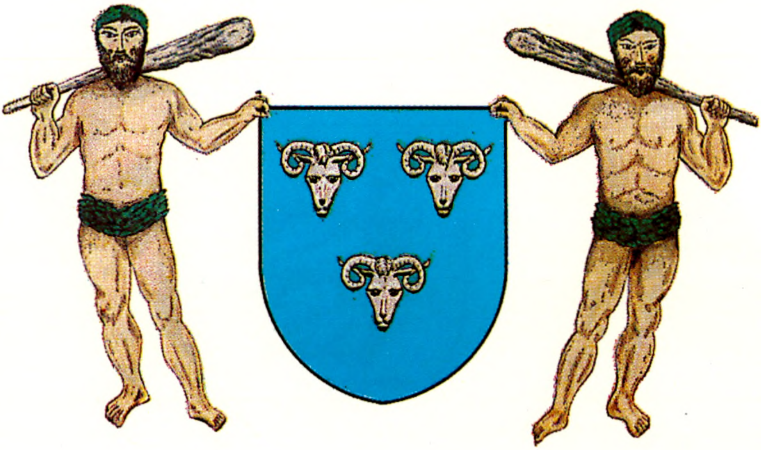
First row: 44. Bath 45. Burton-on-Trent 46. Hertford
Second row: 47. Oxford 48. Buxton 49. Earldom of Menteith

and in Denmark it appears in the Arms of the District of Abenra and in the Municipal Arms of Hjorring, Fredericia, Skanderup-Stilling and Give.

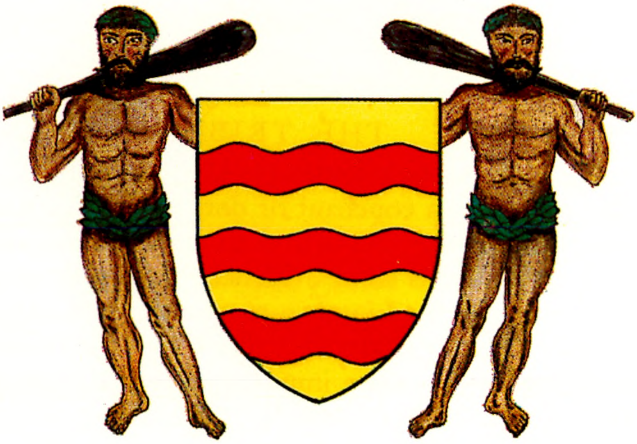
Simeon's secondary emblem, a Castle Gate, is also used widely among the Celto-Saxons. In one form or another it appears in the Arms of at least fifty places in the British Isles. Among these are cities and towns including Winchester, Exeter, Swansea, Carmarthen, Dunbar (Civic), Plymouth, Bedford, Doncaster, Northampton, Newcastle, Wigan, Edinburgh, Stirling, Aberdeen, Limerick, Carlow, Athey, Tralee, Dublin, Londonderry, Ballymena, Drogheda, Dungannon and Carrickfergus.



50.
Bergen op Zoom
(Netherlands)



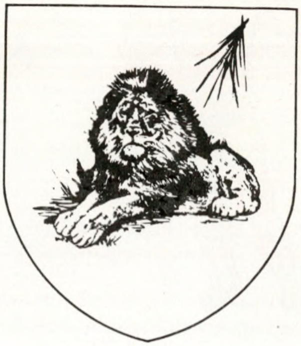
51.
Sleen
(Netherlands)



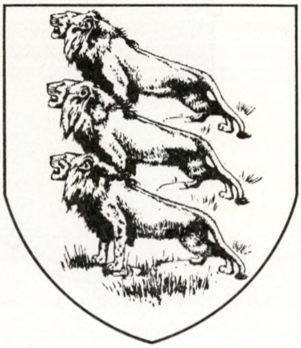
52.
Drummond

In the heraldry of the clans and ancient families of Scotland, this Towered Castle Gate appears either in the Arms or the Crests of the following: Lord Elphinstone, Mackinnon of Mackinnon, Maclachlan, Maclean of Duart, Macleod of Macleod, Macnaughten of Dundarawe, Macneill of Barra, Macquarrie of Ulva, the Captain of Clanranald, Malcolm of Poltalloch and Spalding of Ashintully.

When we turn to the heraldry of the Netherlands we find this Towered Castle Gate in the Municipal Arms of Middleburg, Elburg, Gorinchem, Aarunburg, Oudwater, Ouddorp, Alkmaar, Wijdenes, Montfort, Rhenen, Zuidlaren, Leerdam and more than forty other places. In Denmark it appears in the District Arms of Hjerring and Ribe and in the Municipal Arms of at least seventeen other cities and towns. Perhaps, too, we should note that it was the emblem of the old Kingdom of Castile in Spain.



53. Primary Emblem

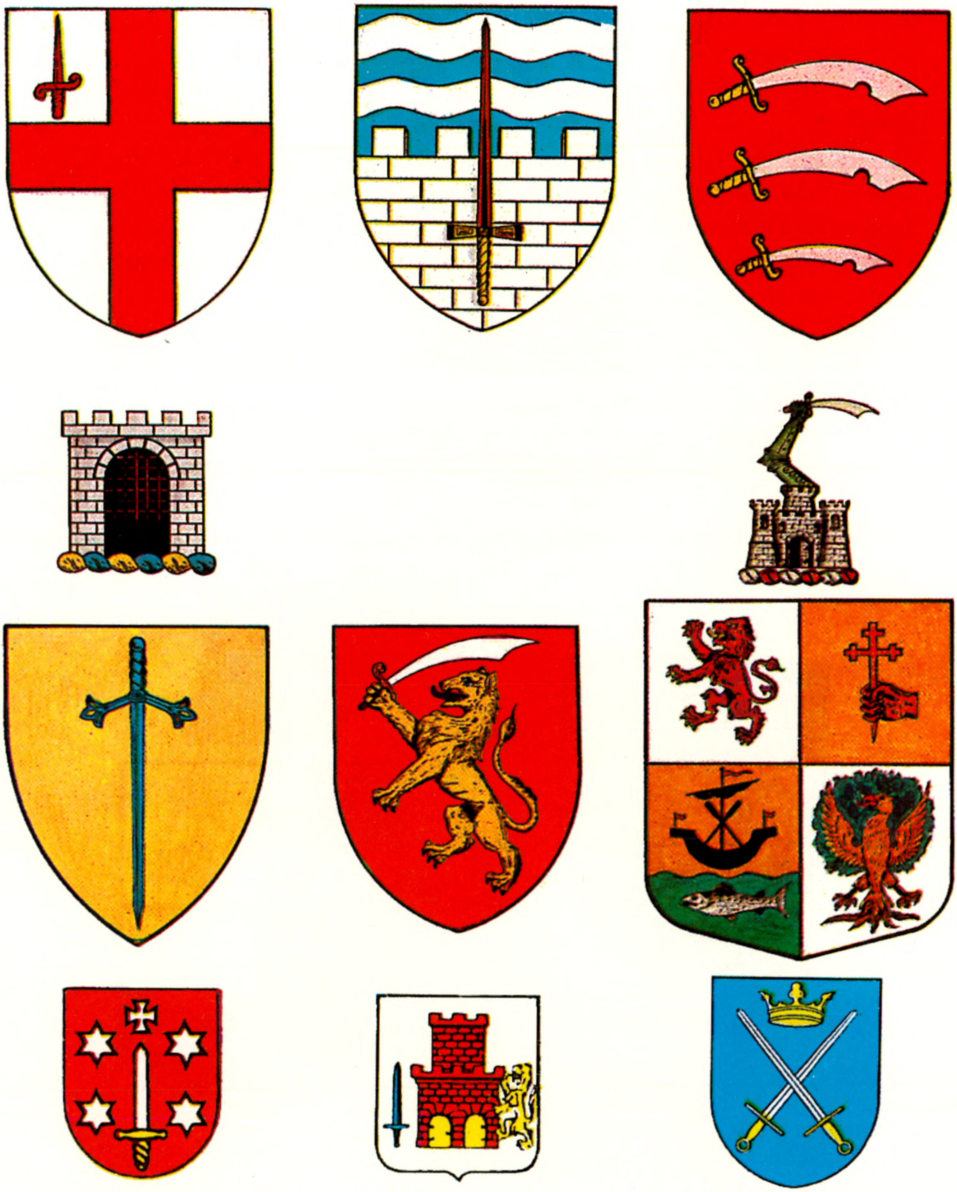


54. Secondary Emblem

THE TRIBE OF JUDAH

THE TRIBE OF JUDAH

As indicated in *Genesis* 49: 9, the emblem of the Tribe of Judah was a Lion in a couchant or dormant position and usually shown as tawny in colour. This is undoubtedly the original posture and colour although there is some evidence that at a later date some sections of the tribe used the Lion in a rampant position and in different colours. Later on in our study we will see that the colour and posture of the Lion does have some importance but, for the present, we are concerned only with the fact that the emblem of the Tribe of Judah *was*



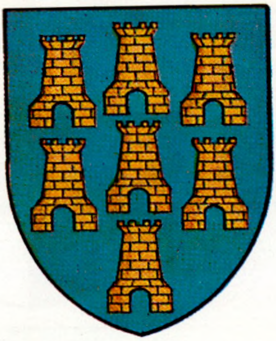
Top row: 55. City of London 56. Bath 57. County of Essex
Middle row: 58. Spalding of Ashintully 59. Scrymgeour 60. Clanranald
Bottom row: 61. Haarlem (Netherlands) 62. Province of Bohuslan (Sweden)
63. Abenra A (Denmark)

a Lion. Keeping in mind that the purpose of heraldry is to identify and to prove continuity, let us note that the Lion in one posture or another is an emblem common to nearly all sections of the Celto-Saxon people.

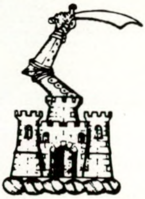
It appears in their Royal and National Arms, in their Provincial and Municipal Arms and in the Arms of hundreds of their old families. This is particularly true of the Netherlands, where a Lion appears in the Arms of nine of the eleven provinces and in the emblems of hundreds of its municipal Arms.

As a national emblem, however, it is peculiarly the symbol of Britain as we see in the cartoon reproduced from a newspaper of some thirty years ago. (See page 44.)

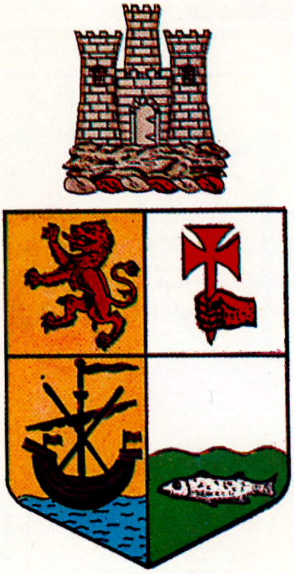
Nevertheless, it is not exclusively a British emblem, for it also appears in the Arms of England, Scotland, Northern Ireland, Canada, Norway, Sweden, Finland, Denmark, the Netherlands, Belgium and



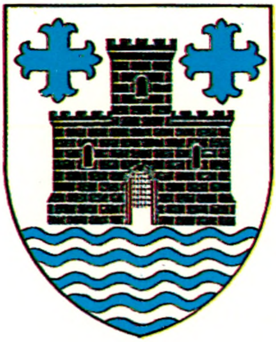
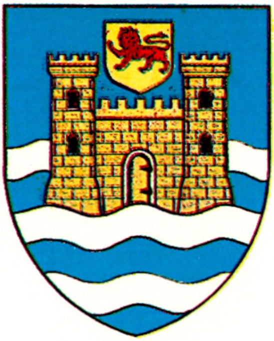
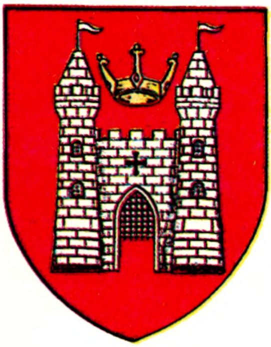
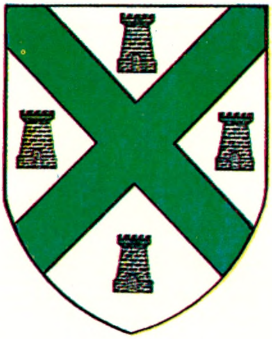
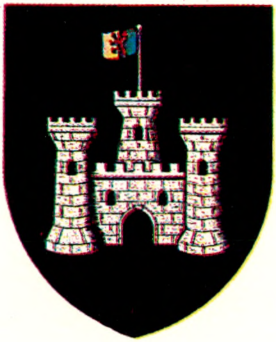
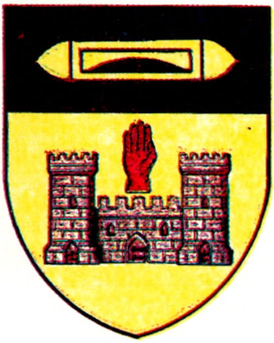
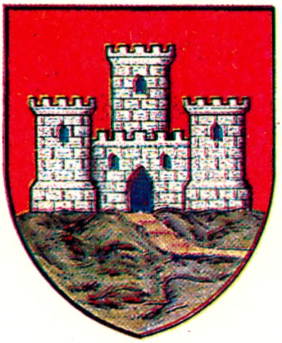
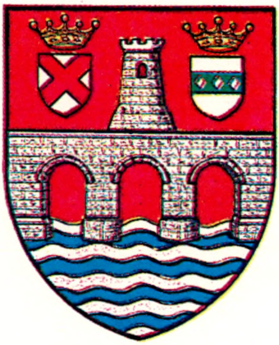
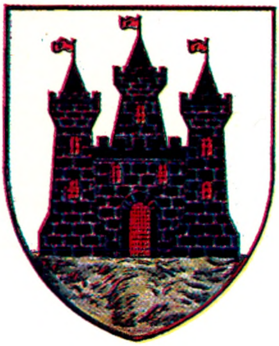
64. Ballymena



65. Clanranald



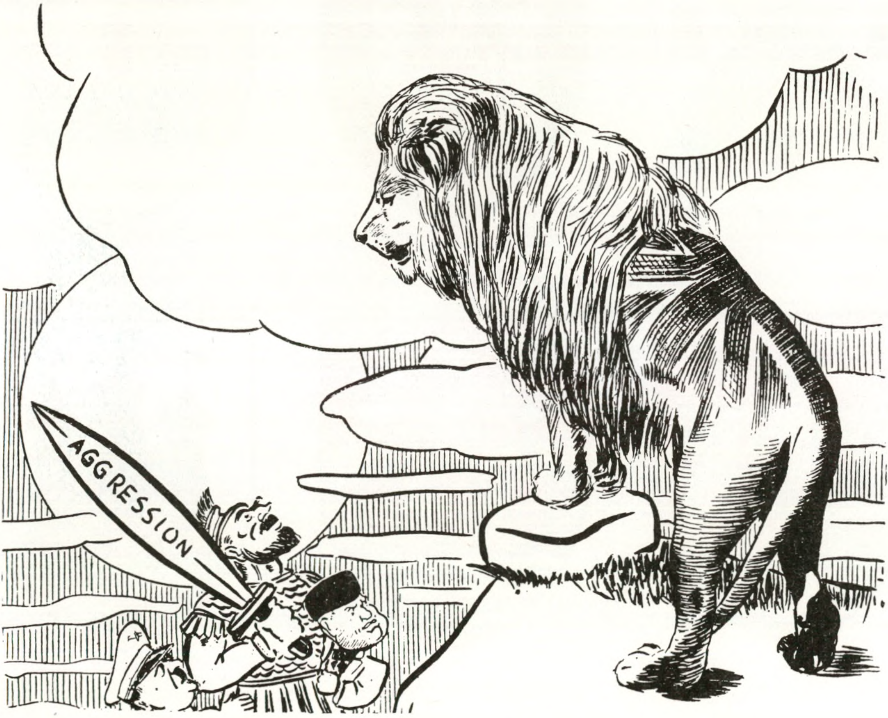
66. MacLachlan

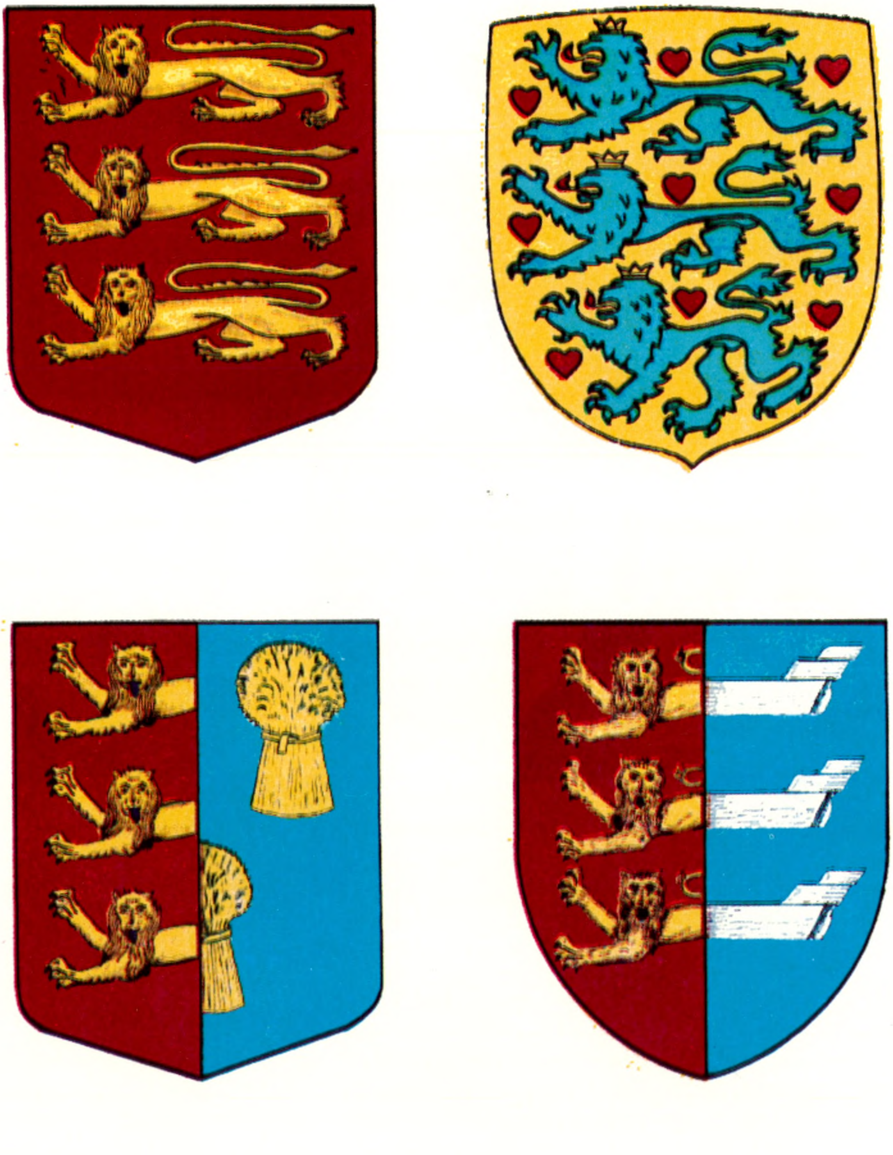
Top row: 67. Gateshead 68. Swansea 69. Doncaster
Middle row: 70. Plymouth 71. Carlow 72. Dungannon
Bottom row: 73 Dunbar (civic) 74. Athy 75. Edinburgh

Luxembourg, as well as in the emblems of many of their provinces and cities.

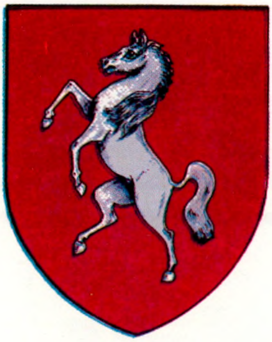
While Judah's primary emblem, the Lion, was originally portrayed in a couchant position and later as rampant, neither of these postures could be used for the Three Lions of Judah's second emblem because of the difficulty of portraying three lions either couchant or rampant on an ensign or a narrow shield. Consequently, they had to be shown as passant one above another. This, too, is an emblem common to several sections of the Celto-Saxon people. It is the national emblem of both England and Denmark. In Britain it appears on the Royal Standard and on the shield of the Royal Arms. It is also the chief emblem in the Arms of Appleby, Chester, Dorset, Great Yarmouth, Hereford, Sandwich and Hastings, and also of Jersey and Guernsey. In Ireland it appears in the Arms of Drogheda, and in Denmark it is a part of both the Royal and the National Arms and also in the

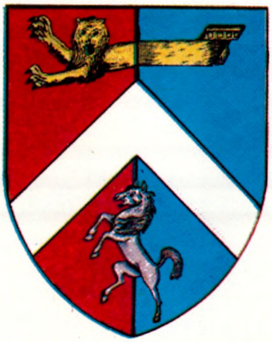


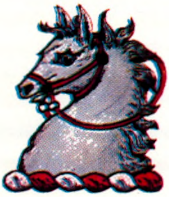
76. The British Lion

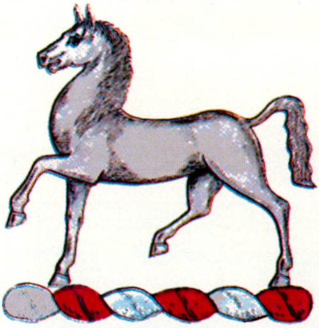


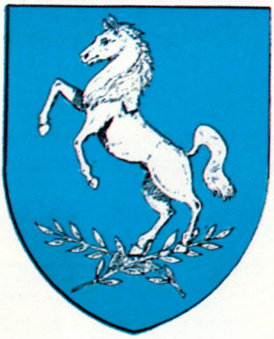
Top row: 77. England 78. National Arms of Denmark
Bottom row: 79. Chester 80. Sandwich

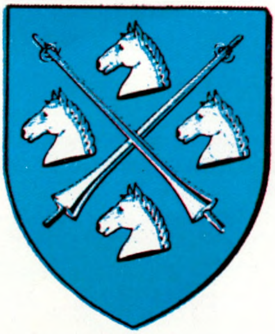


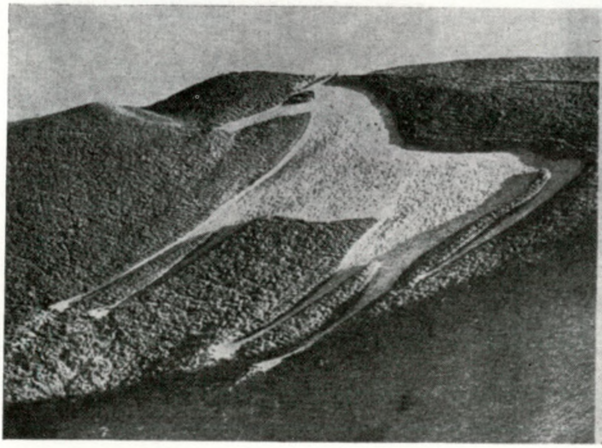


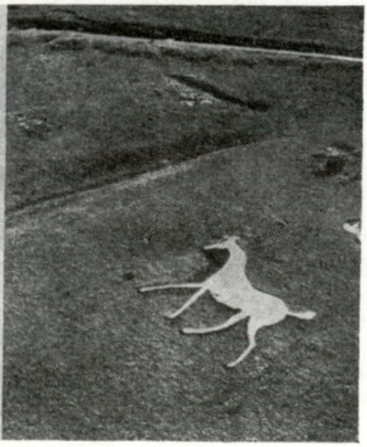








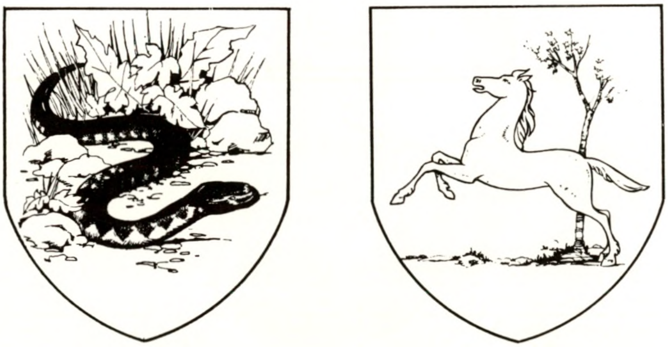




Top row: 81. County of Kent 82. Margate 83. Dunbar
Middle row: 84. Cochrane 85. Werkhoven (Netherlands)
86. Augustenborg (Denmark)
Bottom row: 87 and 88. Hillside Horses in Britain

Municipal Arms of Ribe. In the Netherlands it is the municipal emblem of Veen.

Judah's third emblem, the Sceptre, was never used as an emblem of the tribe as a whole. It came into use only after the establishment of the monarchy when David, a Prince of the Tribe of Judah, became King of Israel. As an emblem its use was restricted to him and to the reigning head of the Royal Family descended from him. This will be considered in a later chapter, but in the meantime perhaps we should note that a Sceptre holds an important place in the Coronation ceremony of our British sovereigns.



89. Primary Emblem 90. Secondary Emblem

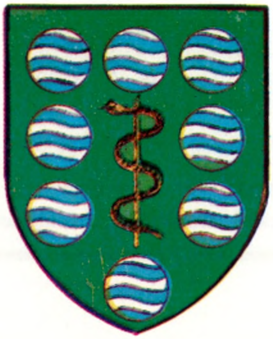
THE TRIBE OF DAN

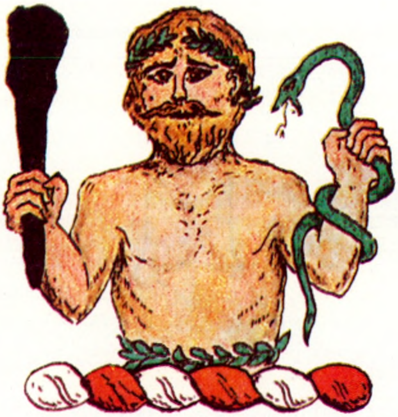
THE TRIBE OF DAN

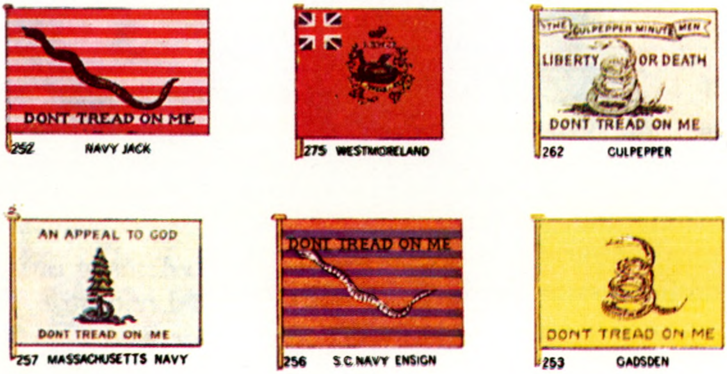
While the Serpent, the official emblem of the Tribe of Dan, seems to have been largely superseded by his secondary emblem, a Horse, and does not appear in the national Arms of Britain or those of the other Celto-Saxon nations, nevertheless, it does appear as a local emblem in some places and also in the Arms of some old families.

Even though not generally used, it evidently had a strong attachment for many Celto-Saxons, for it appears in the Arms of Buxton and Barrow-in-Furness in England; in the Crest of Livingston, Earl of Linlithgow; and in those of the Chiefs of the Robertson and Morrison Clans in Scotland. In the Netherlands it appears in at least twenty municipal Arms.

When the newly-formed United States of America was choosing a






DONT TREAD ON ME
252 NAVY JACK
275 WESTMORELAND
THE CULPEPPER MINUTE MEN
LIBERTY OR DEATH
DONT TREAD ON ME
262 CULPEPPER
AN APPEAL TO GOD
DONT TREAD ON ME
257 MASSACHUSETTS NAVY
DONT TREAD ON ME
256 S.C. NAVY ENSIGN
DONT TREAD ON ME
253 GADSDEN

Top: 91. Buxton *Centre:* 92. Livingston (crest)
Bottom: 93. Emblems of the United States Revolution

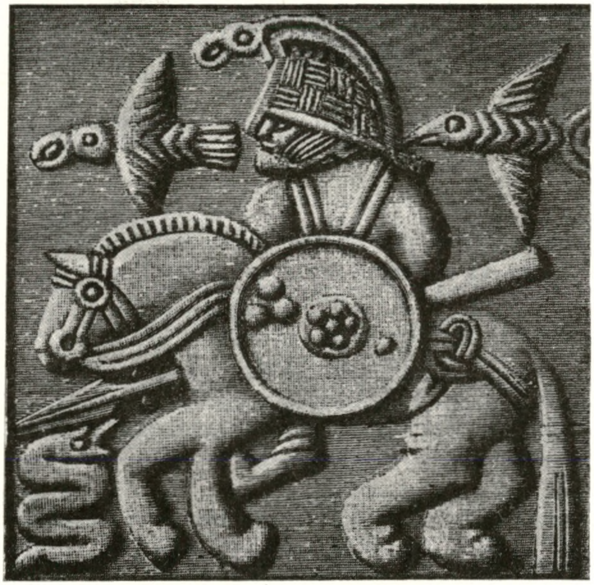
national emblem, the Serpent was a serious contender for the position eventually given to the Eagle. Further, the Serpent was the official emblem of several of the military and naval units of the United States Revolutionary Forces.

Dan's secondary emblem, a Horse, usually pictured as white and sometimes with a rider, was a favourite emblem of the Saxons long before their invasion of Britain. This is shown by the fact that a Horse is still the emblem of several sections of the Celto-Saxons in Europe—those whose ancestors did not move on into Britain with the main body. In Denmark a White Horse appears on the shield in the Royal Arms and in the Municipal Arms of Horsens, Holstebro, Augustenborg, and a red one in those of Frederiksborg Slotssogn.

In the Netherlands a Horse appears on the shield or as a supporter in the Arms of Assendelft, Hoogkarspel, Westerbork, Zuidlaren, Baarn, Renkum, Workhoven and several others. It is also the emblem of several of the former German principalities and of Lithuania.

In England it is the emblem of the County of Kent and it also appears in the Arms of Ramsgate and Margate. Then there are the

93a. Mounted hero or huntsman from a Vendal helmet, from the Vendal ship-burial nr. Stockholm. A.D. 600–900.



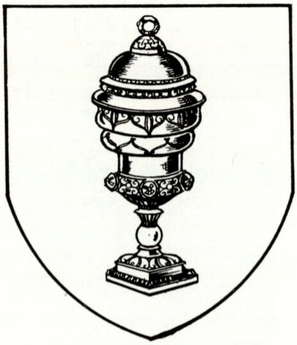
From *Kings, Beasts and Heroes*, 'an exploration of the story-telling art of three famous works of literature: the Old English verse epic *Beowulf*; the Welsh prose romance or wondertale *Culweh and Olwen*; and the Norse legendary *King Horlf's Saga*'. (See text on page 50.)

From the Collection of SHM, Stockholm
Drawing by O. Sörling

ancient White Horses cut into the turf on the hillsides in several parts of England.

In Scotland a White Horse is a part of the official emblem of Jedburgh and also appears in the Crests of Cochrane, Earl of Dundonald; Dunbar of Mochrum; Hepburn, Earl of Bothwell; Trotter of Catchilraw; and as supporters in the Arms of the Chief of the Clan Cumming.

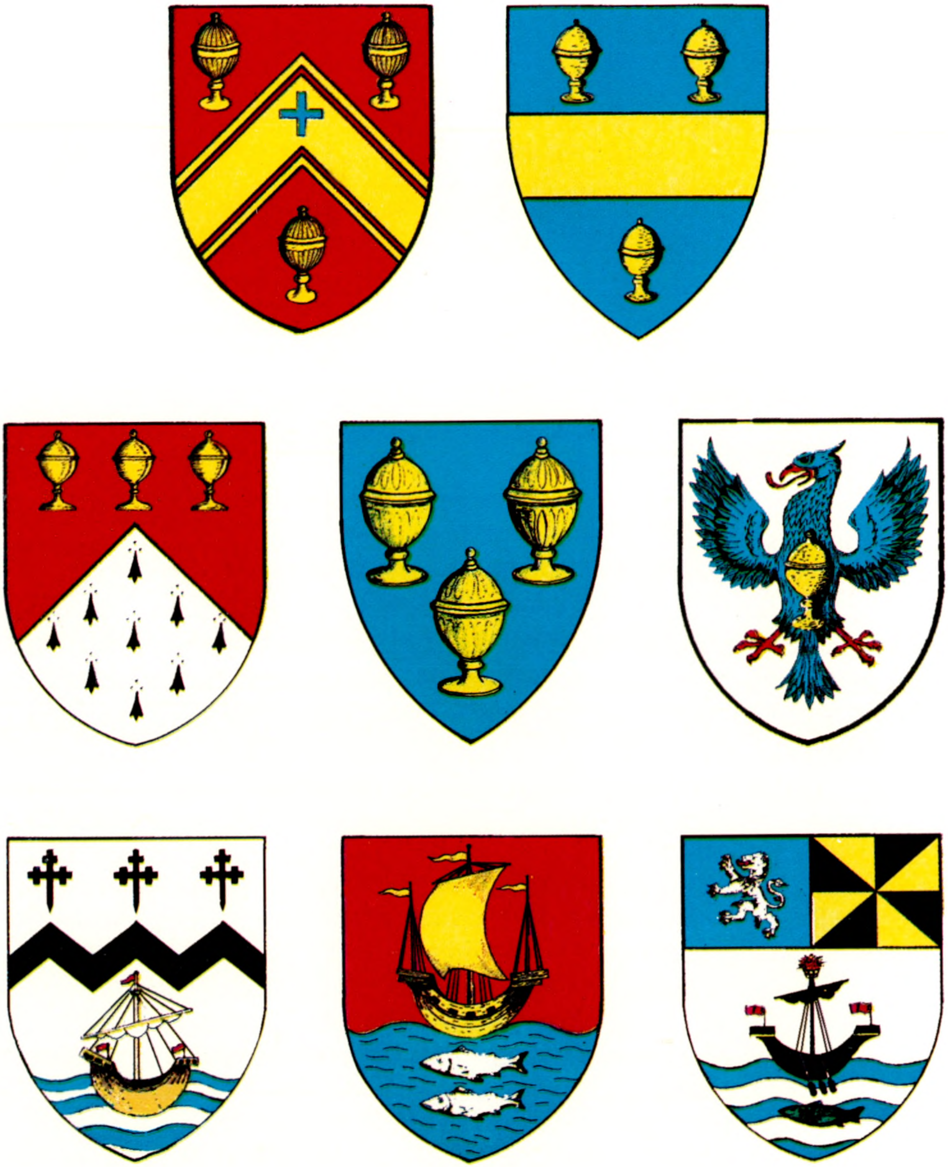
That the Northern wing of the great Saxon migration across Europe did use Dan's emblems, a serpent and a horse, is evidenced by a plate or plaque from an ancient ship burial somewhere between the years A.D. 600–900 near Stockholm, Sweden. This is now in the Stockholm Museum. (This information comes from *Kings, Beasts and Heroes*, by Gwyn Jones, published by Oxford University Press in 1972.) See Ill. 93a.



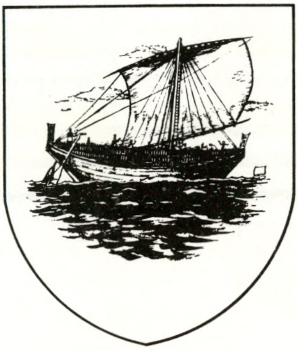
94.
THE TRIBE OF ASHER

THE TRIBE OF ASHER

As we saw in the previous chapter, the emblem of the Tribe of Asher was a Cup or Goblet, usually shown with a cover. While it is true that this emblem is not as widely used among the Celto-Saxons as some of Israel's other tribal emblems, it still appears in some places. In England it appears in the Arms of Barnsley and Warrington and in a number of family Arms in several parts of the British Isles. In Scotland it is a prominent feature in the Arms of Greenock and Paisley, and also in the Arms of Carnegie, Earl of Southesk, and of Schaw of Sauchie.



Top row: 95. Butler 96. Boteler
Middle row: 97. Fagan 98. Schaw of Sauchie 99. Carnegie
Bottom row: 100. Southport 101. Truro 102. Oban



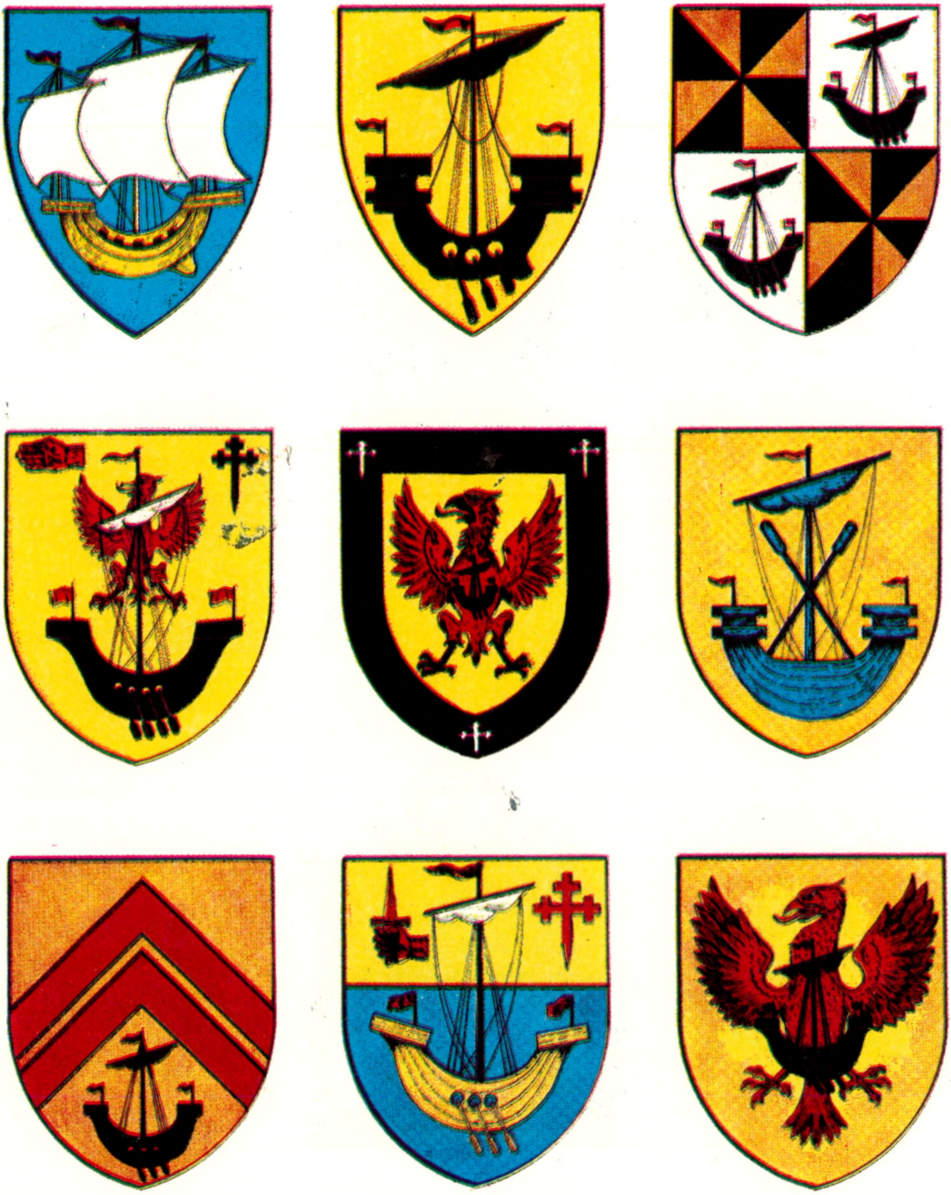
103.
THE TRIBE OF ZEBULUN

THE TRIBE OF ZEBULUN

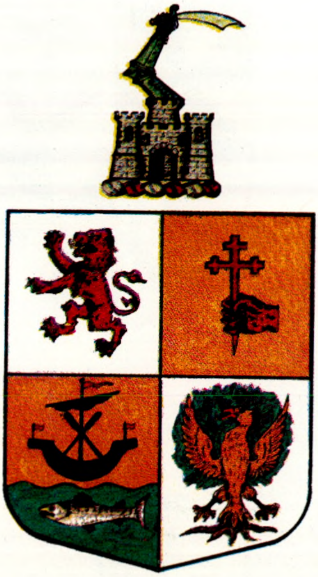
Zebulun's emblem, a Ship, is a very common one in some parts of Celto-Saxondom. It is the ancient emblem of Holland and, in various forms, it appears in the emblems of at least eighteen places in England and Wales: Cambridge, Chatham, Devon, Hastings, Ipswich, Jarrow, Lincoln-Lindsey, Manchester, Margate, Middlesbrough, Morecambe, Ramsgate, Sandwich, Scarborough, Southport, Torquay, Truro and Wallasey.

It also appears in the emblems of nineteen places in Scotland and in the Arms of more than twenty of Scotland's ancient families and Clan Chiefs: Argyle, Burntisland, Bute, Caithness, Campbelltown, Greenock, Inverness, Kirkwall, Largs, North Berwick, Oban, Orkney, Queen's Ferry, Renfrew, Rothesay, Rutherglen, Stranraer, Wick, Zetland; Campbell, Clan Chattan, Clanranald, Gunn of Kilernan, Hamilton, MacAllister, McBain, MacBean, MacDonald, MacDonell, MacDougall, Macfie, MacGillivray, MacIain, MacKinnon, MacLaren, MacLauchlan, MacLean, MacNeil, MacPherson, Menteith and Shaw of Rothiemurchus.

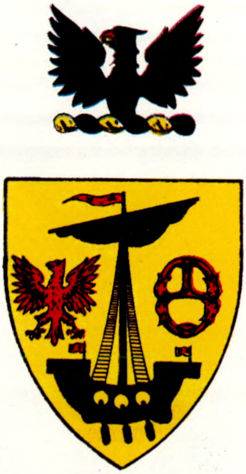
There are also ships in the emblems of at least ten of the more important places in Ireland, and in Denmark a Ship is the central figure in the Arms of the Districts of Svendborg and Holbaek, and it also appears in the Municipal Arms of ten other places. In the Netherlands there are at least eleven places in whose Arms this emblem appears.



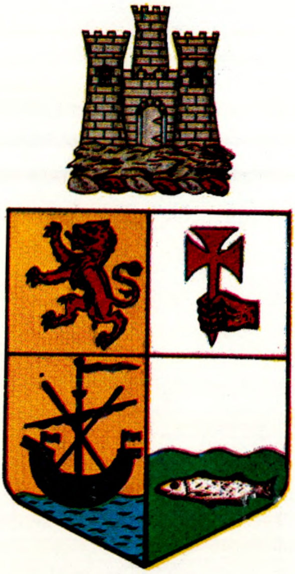
Top row: 104. Earldom of Caithness 105. Lordship of the Isles 106. Campbell
Middle row: 107. MacDonell 108. MacAlister 109. Clan Chattan
Bottom row: 110. MacLaren 111. MacPherson 112. MacDonald



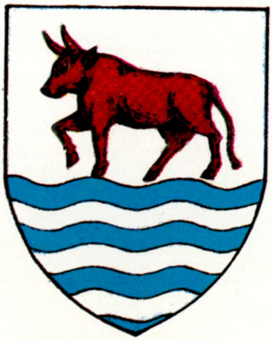
113. Clanranald



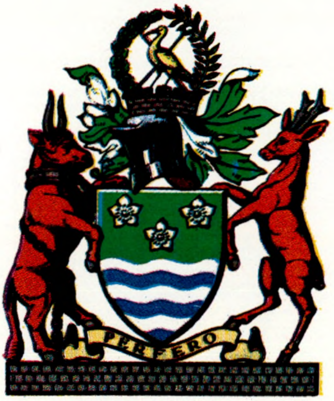
114. MacIain



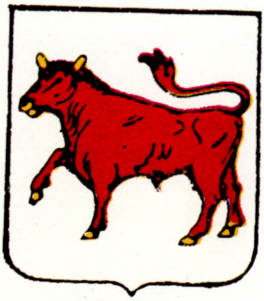
115. MacLachlan



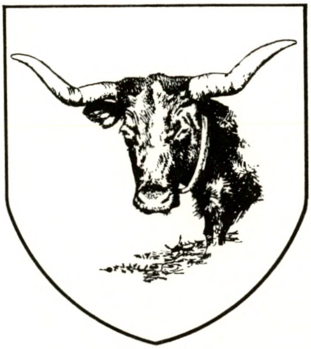
116. County of
Oxford



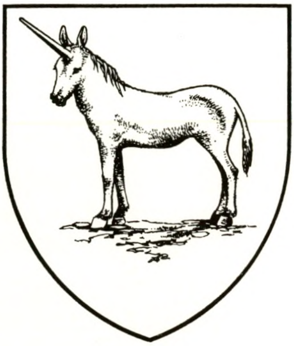
117. County of Cumberland



118. Dalsland
(Sweden)



119. Primary Emblem



120. Secondary Emblem

THE TRIBE OF EPHRAIM

EPHRAIM

An Ox or Bull, the emblem of the Tribe of Ephraim, was the emblem of an important section of the Saxon people during their long trek across Europe from the East. It is still in use today as one of the principal items in the national emblem of Iceland, and in Denmark it is the emblem of the District of Alborg, and the municipal emblem of Rodovre, Tyrstrup, Bov and Dalby.

In Scottish heraldry it appears in the Crest of the Macleod of Macleod, while in England a folk memory of its former use is retained in the nickname 'John Bull' and, as an actual emblem, it appears in the Arms of the Counties of Cumberland, Hereford, Lincoln-Lindsay and Inverness, and of the County and City of Oxford. It is also the official emblem of the Province of Dalsland in Sweden.

Ephraim's secondary emblem, the Unicorn, holds a very important place in the heraldry of the Celto-Saxon peoples. It is one of the two supporters in the Royal Arms of Britain. In the Arms of Scotland both supporters are Unicorns, and it also appears in the Arms of Preston of Craigmillar; on the Crests of Ramsay, Earl of Dalhousie; Cunningham, Earl of Glencairn; Lord Oliphant; and as supporters in the Arms of the Chief of the Clan Stewart.

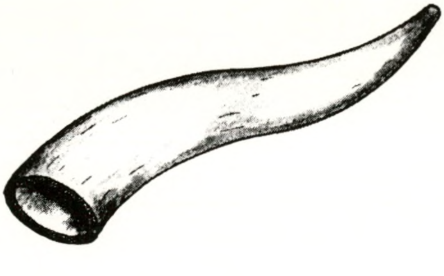
Further, it is an emblem of Hoorn and of Menaldumadeel in the Netherlands.

As we saw in the previous chapter, special emphasis was laid on a Horn in the blessing given by Moses to the Tribe of Ephraim. While we have no evidence that this was ever used as an official emblem of Ephraim in ancient Israel, it would, nevertheless, be remembered and undoubtedly used at times by some sections of the tribe. Today a Horn appears in the Arms of Blackburn, Bradford, Harrogate, Roxburgh, Ripon and Wallasey in England and in the Arms of at least three of the Scottish Chieftains—Burnett of Leys, Hunter of Hunterston and Lord Sempill. In Denmark it is a feature of the Municipal Arms of Tikeb, Thorslunde-Ishoj, Them, Strandby-Farso and Skibby; and in the Netherlands it appears on the shield in the Arms of the Province of Limburg and in the Municipal Arms of Budel, Eindhoven, Leende, Hoorn, Vollenhove, Beegden, Haelen, Denteloord and at least sixteen others.

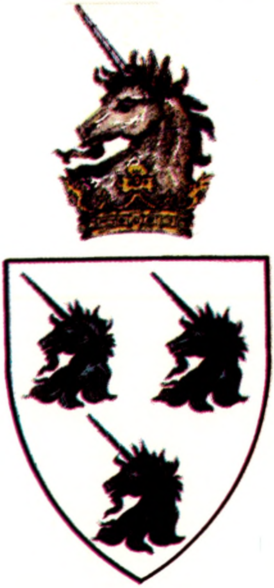
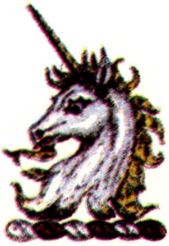
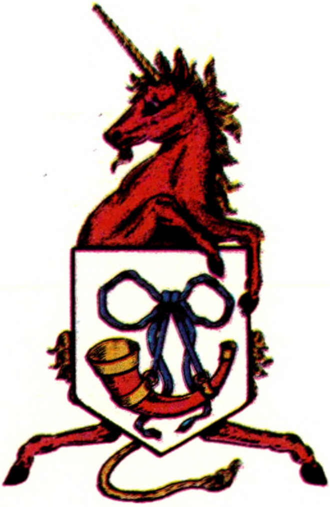
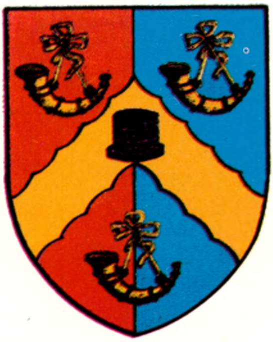
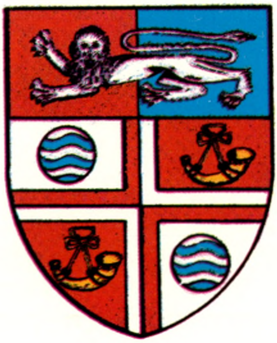
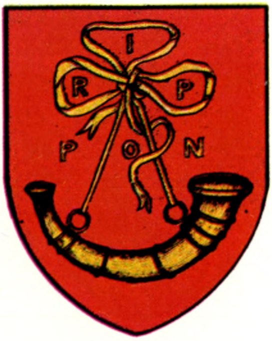
Further, a real Horn has a prominent place in the history of Yorkshire and especially of York Minster. At some time in the 8th century a Saxon (Danish) nobleman of Yorkshire gave a tract of land to the authorities of the ancient church which stood on the present site of York Minster, and the Deed by which he conveyed this property to it was a Horn filled with Wine.

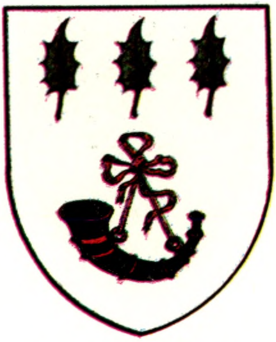
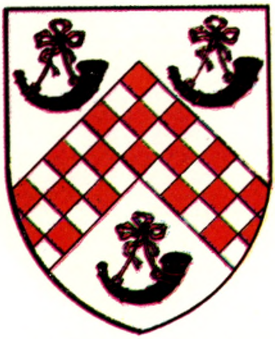
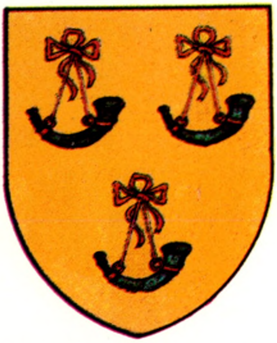
Though 1,200 years have passed since then, this Horn is still kept in York Minster and this writer has had the privilege of examining it. Certainly it is very old and certainly, too, it did not come from any animal of Britain, but the writer cannot accept the story that it came from Persia and that it was used there in the ritual of some ancient religion. On the contrary, the available evidence clearly points to an Israelitish origin.

Before considering this evidence let us note that in a time when written and registered Deeds were almost, if not entirely, unknown, any transfer of a valuable property would have to be accompanied by some token or symbol which would be recognized and accepted by



121.
Secondary Emblem
THE TRIBE OF EPHRAIM

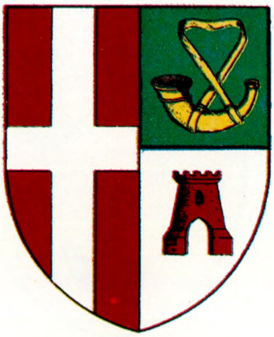
Top row: 122. Preston 123. Lord Oliphant (crest) 124. Hoorn (The Netherlands)
Middle row: 125. Bradford 126. Harrogate 127. Ripon
Bottom row: 128. Burnett of Leys 129. Lord Sempill 130. Hunter of Hunterston

the donor's heirs and family as proof of the transfer of ownership. Thus, in the gift of this property to York Minster, the most convincing of all possible symbols would be some ancient and well-known family heirloom. In this case it seems evident that the symbol used was a Horn which the nobleman's ancestors had brought from their old home on the Continent when they came to invade and settle in Britain a century or two previously.

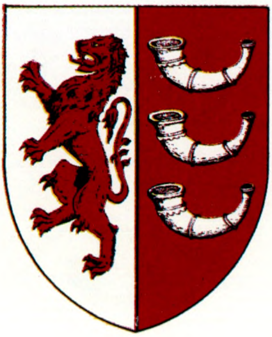
We should also consider the possibility that this Horn was in itself an object of great value—an ancient and sacred relic—and that in that troubled time when neither life nor possessions were safe, the nobleman deposited it with the church for safekeeping.

Be that as it may, any careful examination of the Horn will reveal evidence which clearly points to an Israelitish origin. First is the fact that a Horn *was* one of the emblems of the Tribe of Ephraim. Then, when this Horn was presented to the Minster it was full of wine and, as we saw in the preceding chapter, Wine holds an important place among the objects mentioned by Jacob in the blessing of his son Judah and his descendants. So, in the Horn and the Wine, we have two emblems, one of the Tribe of Ephraim and one of the Tribe of Judah. Only to an Israelite, and especially to members of the Tribes of Ephraim and Judah, would these symbols have any meaning.

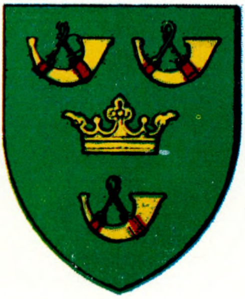
The Horn itself is that of some large animal and is about twenty inches in length, slightly curved, and increasing from the tip to about five or six inches in diameter at the base. Around this base there is a carving depicting a Vine and two figures which appear to be a Lion



131. Vollenhove
(Netherlands)



132. Eindhoven
(Netherlands)



133. Strandby-Farso
(Denmark)

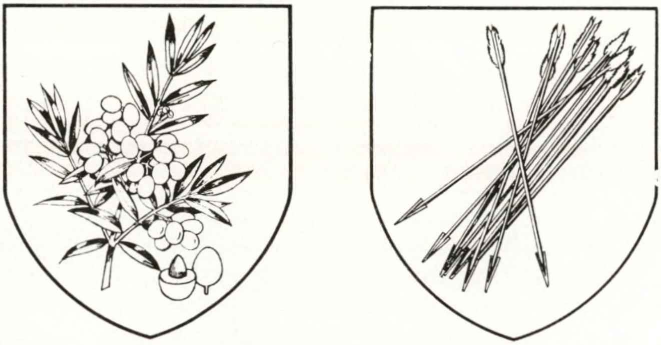
and a Unicorn. Here too we have Israel emblems, for both the Horn itself and the Unicorn carved on it are emblems of the Tribe of Ephraim and the Lion and the Vine are emblems of the Tribe of Judah.

Perhaps even more significant is the fact that when the Israel people were divided into two separate nations, the House and Kingdom of Israel and the House and Kingdom of Judah, the emblems of these two nations were a Lion and a Unicorn. Thus, in addition to the tribal emblems already mentioned, the Horn bears the emblems of the two nations into which the Israel people were divided after the death of King Solomon.

As authorities are in general agreement as to the Eastern origin of this Horn, and as a Horn engraved with these emblems would mean nothing to anyone except an Israelite, the only logical conclusion is that the Saxons who brought it from the East and on into Britain *must* have been the descendants of the Israel people who migrated north and westward into Europe after they were freed from captivity by the fall of the Assyrian Empire:

> And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. (2 *Esdras* 13: 39–45.)

It may be argued by some that these figures cannot be Israelitish because the Lion on the Horn has two wings, which was an Assyrian custom. However, these wings are much smaller than those on the winged beasts of Assyria, and this in itself indicates that this Lion is not an Assyrian emblem. What must be considered here is the fact that, after the fall and division of Israel, all of the House of Israel and most of the House of Judah were carried away as captives to Assyria and that they remained there for a considerable time. What is more likely, then, is that at some time during this period one of the Israelites, wishing to pass on to his descendants a symbol of their identity, would carve this Horn and, to avoid angering his Assyrian captors whose religion and customs required all carvings of Lions and Bulls to have wings, had two small ones added to the Lion of Judah as a token recognition of the Assyrian custom.



134. Primary Emblem 135. Secondary Emblem

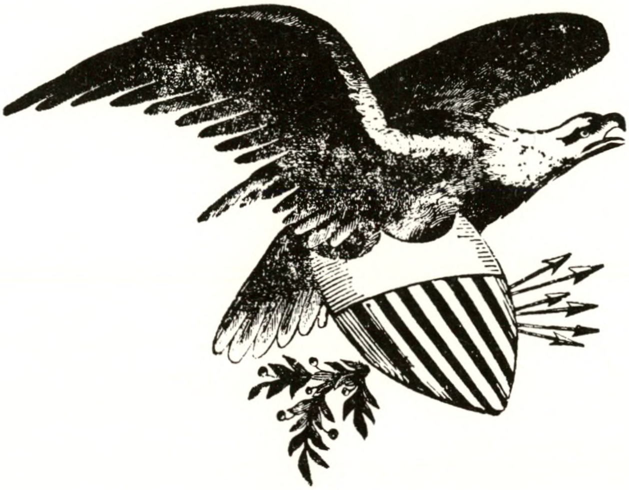
THE TRIBE OF MANASSEH

MANASSEH

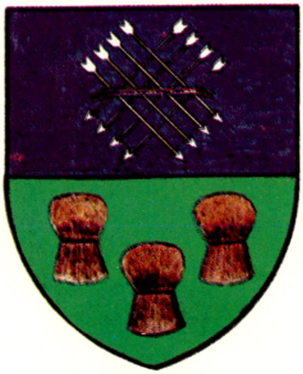
The primary emblem of the Tribe of Manasseh was an Olive Branch, and in seeking a people who use this emblem today we need only turn to either a popular or an official emblem of the United States. In either of them we see that one of the important items is an Olive Branch.

Manasseh's second emblem, a Bundle of Arrows, is also one of the principal emblems in the Arms of the United States, as we see in Fig. 136. Arrows also appear in the Arms of Sheffield, Bolton, Barrow-in-Furness, Bury St. Edmunds and West Suffolk in England; and in Scotland in the Crests of Brodie of Brodie, Butter of Gormock, Cameron of Lochiel, the Clan Macfarlane and on the shield in the Arms of Macaulay of Ardincaple.

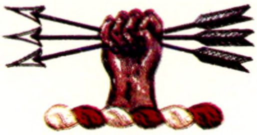
In the Netherlands a Bundle of Arrows was one of the ancient emblems of that part of the country originally called Holland.



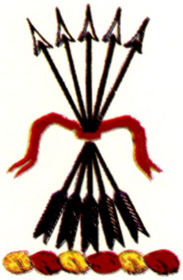
136. Emblem of the United States (Popular)



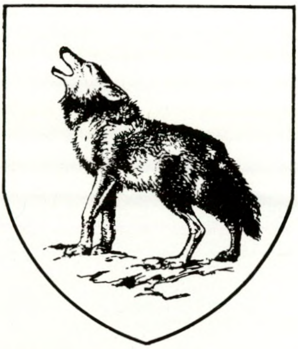
137. Sheffield



138. Brodie (crest)



139. Cameron (crest)



140. THE TRIBE OF BENJAMIN

BENJAMIN

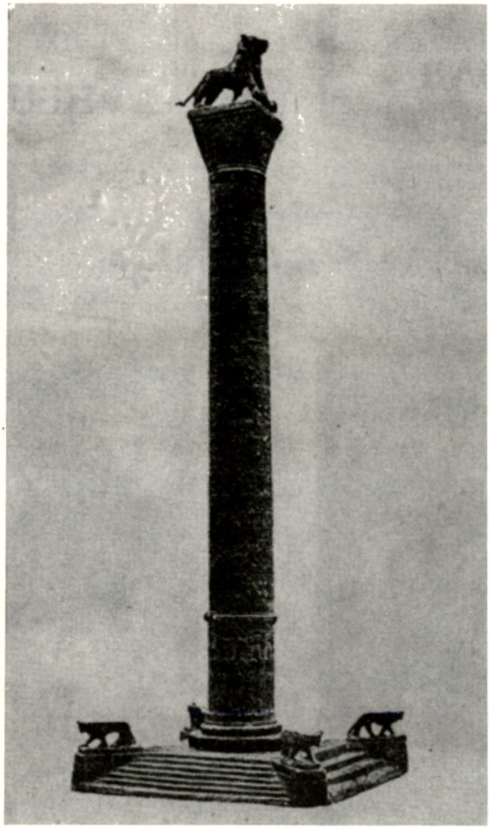
In considering the Wolf as the emblem of Benjamin, we should remember that, after the division of the Twelve Tribes into two nations, the Tribe of Benjamin was so closely tied to the much larger Tribe of Judah, and for so long a time, that its own identity was partially obscured. Further, during the nearly four hundred years that these two tribes, Judah and Benjamin, formed the Kingdom of Judah, the national emblem of the kingdom was the Lion of Judah. Consequently, the Wolf was seldom used and in time became more of a tribal memory than a used emblem.

However, there is some evidence which suggests that among the Northmen or Norsemen, the people who formed the northern wing of the Saxon migration across Europe, there were some who used the Wolf as an emblem. Many of these settled in Scandinavia, giving their name to Norway and later to Normandy in France.

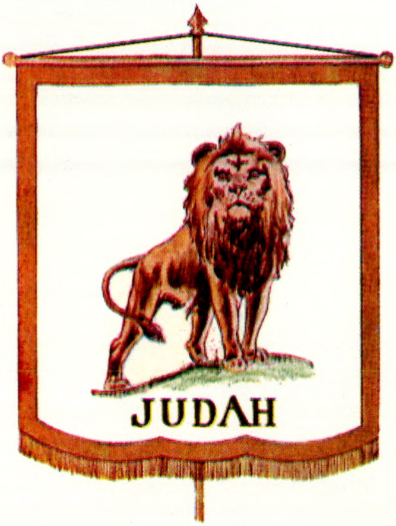
So far this writer has been unable to check the accuracy of the claim that the emblem of the Norsemen who invaded and settled in France was a Wolf, and that some of their descendants, the Norman invaders of England, also had the Wolf as their emblem. However, according to an item of the Research Department of the British-Israel World Federation, London, England, which appeared in the *New Vision* for July 1969, we read:

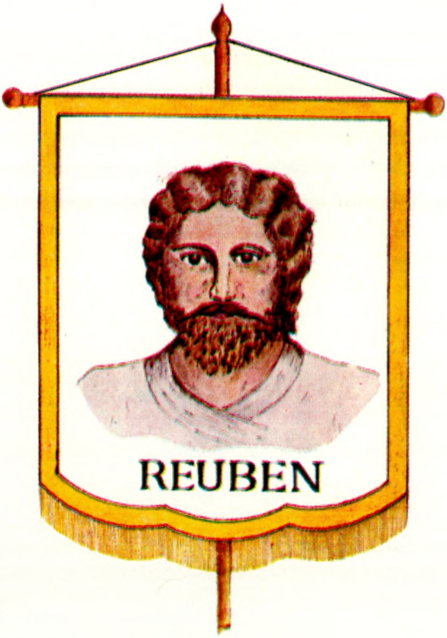
> It is a matter of the greatest interest that Hugh Lupus, nephew of William the Conqueror, used the Wolf as his personal device at the time that Heraldry was first introduced.

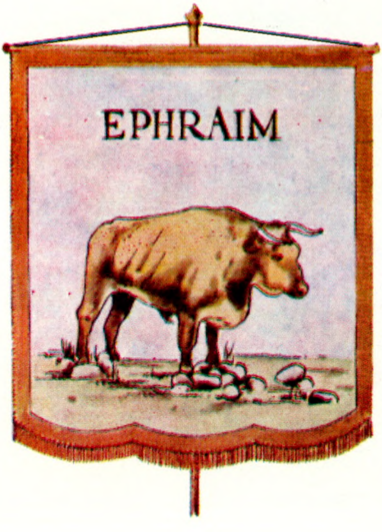
We should also note the claim that Norway was about to give official recognition to the Wolf as a racial emblem of its people just before the Germans took over the country in the Second World War. This claim is that a monument consisting of a column with a Lion at the top and with its base guarded by four Wolves was in process of preparation when the Germans struck. Though the wooden prototype of this column disappeared during the German occupation, a photograph of it was taken and is reproduced herewith.

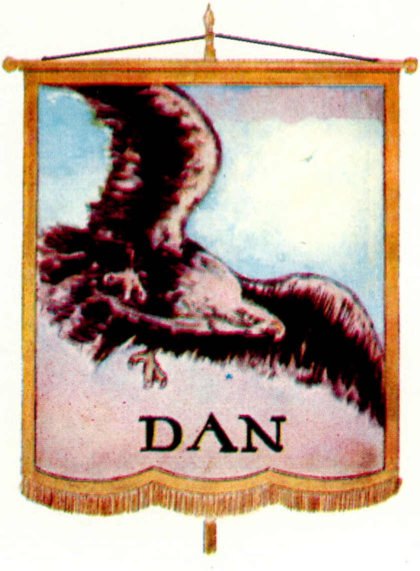


141. Wolf-guarded Column









The Brigade Emblems

142. JUDAH 143. REUBEN 144. EPHRAIM 145. DAN

CHAPTER EIGHT

The Brigade Emblems

HAVING CONSIDERED Israel's tribal emblems and having noted the fact that at least nineteen of them are in use today as emblems of the Celto-Saxon peoples, let us now turn again to that statement concerning them in *Numbers* 2: 2:

> Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house.

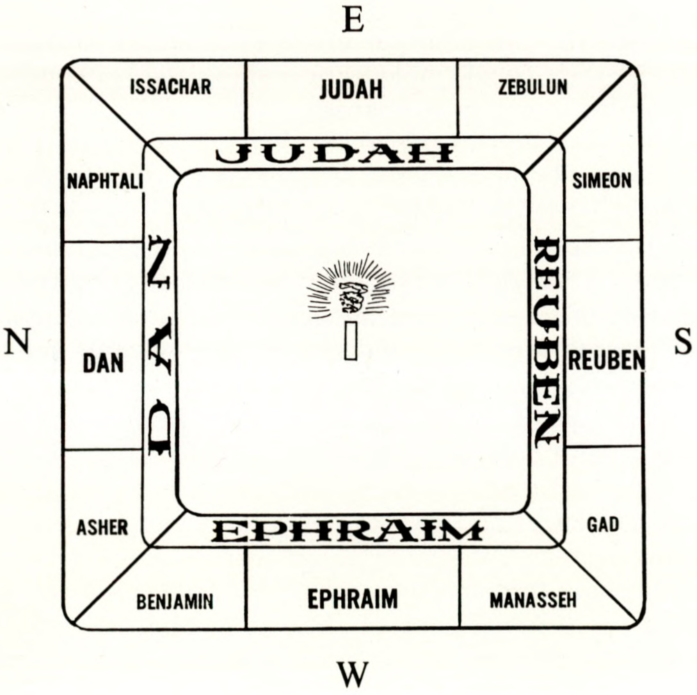
Here we see that, in addition to being required to have and to encamp under their tribal emblems or ensigns, the Israel people were also commanded to set up standards.

While a standard and an ensign are similar in purpose, in that they both serve as a rallying point and as a means of identification, nevertheless, they differ both in their size and shape and also in their usage. An ensign is attached at one end to an upright pole and flies outward from it, whereas a standard is larger and is usually hung from a cross piece. As used in ancient Israel the ensign served as a rallying point and as an identification of an individual tribe, whereas the standard did the same for a larger group composed of three tribes.

When the whole of this second chapter of *Numbers* is read, a very interesting picture emerges. This word-picture shows the organizational arrangement of the Twelve Tribes as it was during the forty-year period of wandering and encamping in the Sinai wilderness, after their exodus from Egypt.

As we examine this arrangement of the tribes, we see that they were divided into *four* Camps of *three* tribes each. When encamped they formed a hollow square or circle with one Camp (three tribes) on each side facing inward. When moving from place to place the three tribes of each Camp marched together as a Brigade, the four Brigades forming a column. Then we see that, while on the march or in camp, each tribe must display its tribal emblem or ensign and, further, that one of the three tribes in each Brigade was appointed to be the leader, and that the emblem of this tribe then became the emblem or the standard of that Brigade. (Note *Numbers* 2, verses 3, 10, 18 and 25.)

The arrangement of the tribes in this encampment is very interesting. On the east side was the Camp or Brigade of *Judah*, composed of the Tribes of Judah, Issachar and Zebulun. On the south was the Camp or Brigade of *Reuben*, composed of the Tribes of Reuben, Simeon and Gad. On the west was the Camp or Brigade of *Ephraim*, composed of the Tribes of Ephraim, Manasseh and Benjamin. And on the north was the Camp or Brigade of *Dan*, composed of the Tribes of Dan, Asher and Naphtali.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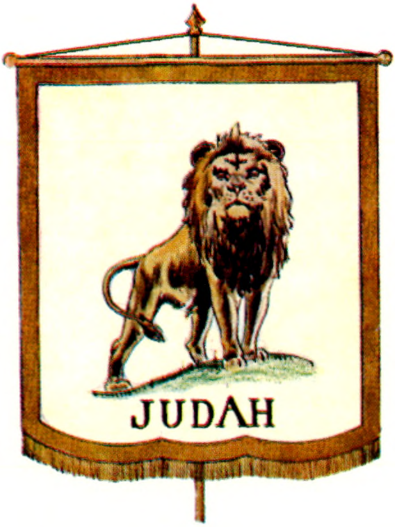
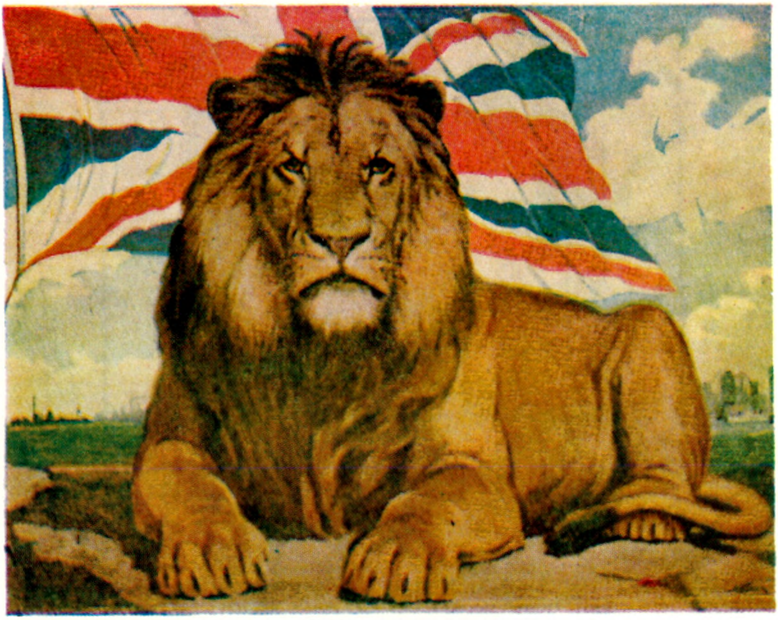
146. The Camp of Israel



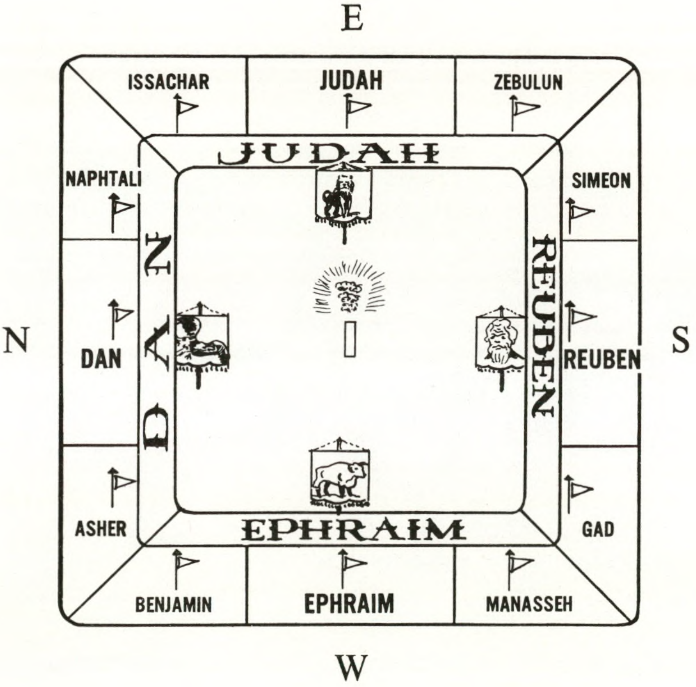
147. The Standard of the Brigade of Judah



148. Lion and Union Jack

A similar arrangement of the tribes was followed when marching from place to place. The three tribes forming the Brigade of Judah went first, followed in order by the Brigades of Reuben, Ephraim and Dan.

While the Bible does not actually state what the emblems on the standards of the four Brigades or Camps were, nevertheless, it does offer evidence which clearly indicates that they were a Lion, a Man, an Ox and an Eagle. This is corroborated by the statements of Jewish authorities, both ancient and modern, and by certain Masonic traditions. When we consider these emblems we see that three of them, those on the standards of Judah, Reuben and Ephraim, are simply larger and more ornate versions of their tribal emblems, but in the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GAD
EPHRAIM
BENJAMIN
EPHRAIM
MANASSEH
W

149. The Camp of Israel with Standards

case of Dan this procedure was not followed. Instead, for some reason not yet apparent, an Eagle was chosen. It should also be noted that, originally and usually, the Lion on the emblem of the Brigade of Judah did not have a Crown.

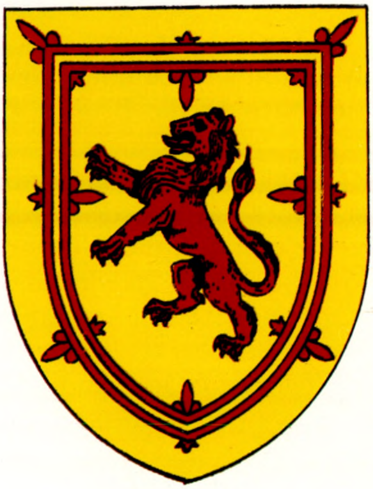
That these *were* the emblems of the four Camps of Israel is indicated by two statements in the Bible. In the first of these, as recorded in the first chapter of *Ezekiel*, the prophet is given a vision of the 'Glory of the Lord' and around the base of this 'Glory' he sees the likenesses of four living creatures (v. 10): a Man, a Lion, an Ox and an Eagle. Likewise, as recorded in the fourth chapter of the *Book of the Revelation*, John is given a vision of the Throne and Glory of God, and here again, around its base and facing it, are four living creatures: a Lion, a Calf, a Man and an Eagle.

In these two visions we have an almost exact picture of the Camp of Israel. Even as in these visions, the Throne and Glory of God has around its base four beasts or living creatures which have the appearance of a Lion, a Man, an Ox and an Eagle, so also in the Camp of Israel there was at its centre the Tabernacle in which, over the Ark of the Covenant, hovered the mysterious fire or light called the Shekinah or the Glory of the Lord. In view of the statements in *Exodus* 25: 22, 2 *Samuel* 6: 2, 2 *Kings* 19: 15 and *Psalms* 80: 1, it is evident that this 'Glory' was a visible manifestation of God's Presence at the centre of His own Kingdom-nation. Thus, at least during the time of Israel's wandering, the Ark of the Covenant was His (earthly) Throne and so, in the Camp of Israel, even as it was in the visions of Ezekiel and John, God's Glory and Throne had around and facing it the standards of the four Camps of Israel on which were the likenesses of the four living creatures, a Lion, a Man, an Ox and an Eagle.

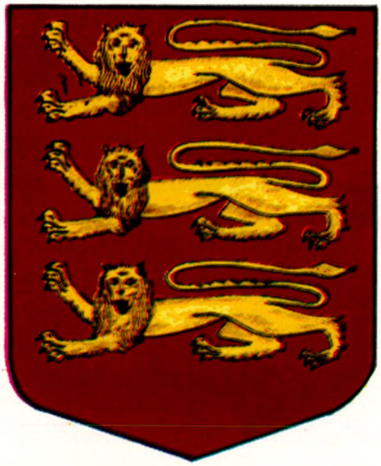
Where then do we find a people or a group of related peoples, the various sections of which have and use one or more of these four emblems today?

In seeking an answer to this question, we need only a glance at the heraldic emblems of the Celto-Saxon peoples and nations to see that a Lion, a Man, an Ox and an Eagle hold a very important, and often dominant, place among their emblems.

Thus, the *Lion* is everywhere recognized as *the* symbol of Britain. It may be shown as couchant, passant, rampant, rampant and crowned, and also rampant and red in colour. In one or another of these forms



150. Scotland



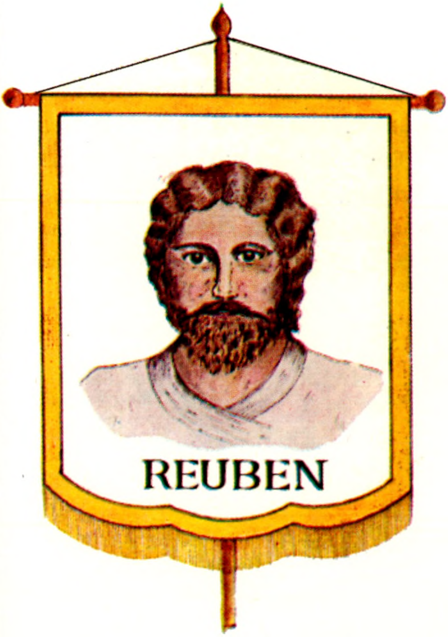
151. England

it appears on the Royal Standard, in the Royal Arms, and in the national Arms of England, Scotland and Northern Ireland. It also appears in the Arms of hundreds of other places and people in Britain: counties, cities, towns, families and clans.

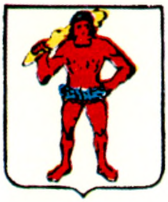
Yet a Lion is not exclusively a British emblem. It also appears in the national Arms of Norway, Sweden, Finland, Denmark, the Netherlands, Belgium and Luxembourg, and also in many of their provincial, city, municipal and family Arms. This is especially true of the Netherlands where, in addition to being the chief feature of the national Arms, it also appears either on the shield or as a supporter in the Arms of ten of the eleven provinces and in more than 250 other municipalities.

A *Man*, the emblem of Israel's second Brigade, is also an important emblem of the Celto-Saxon people. It has a very important place in the national Arms of Denmark, Greece and Iceland. In Sweden it is the emblem of the Province of Lappland, and in Denmark it is a feature of the municipal Arms of Odense, Hobra, Alestrup, Nyborg and Kobenhavn as already mentioned.

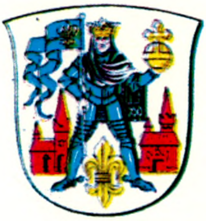
It also appears on the shield or as supporters in the Arms of Bergen op Zoom, Anloo, Havelte, Steen, Oosterhesselen and eighteen other places in the Netherlands; while in Scottish heraldry it appears as a supporter in the Arms of the Chiefs of the following Clans: Brodie,



152. The Standard of the Brigade of Reuben

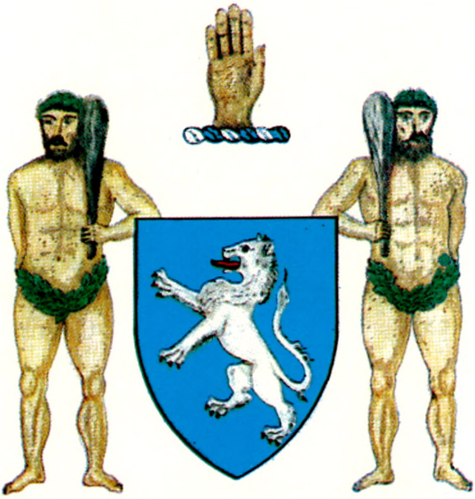


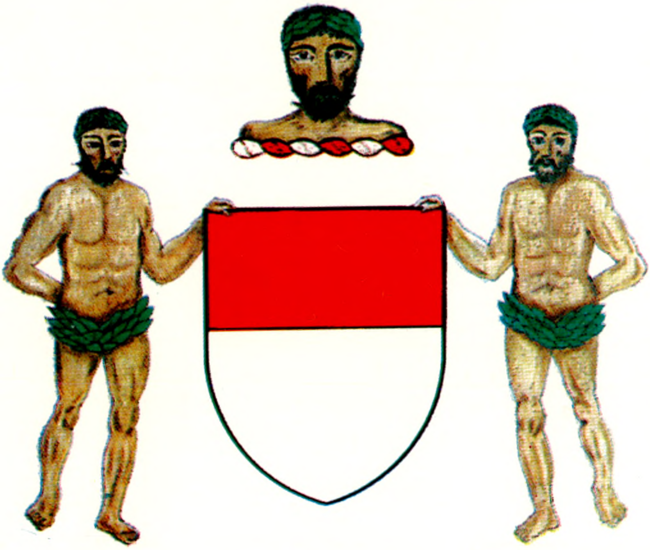
153. Province of Lappland (Sweden)



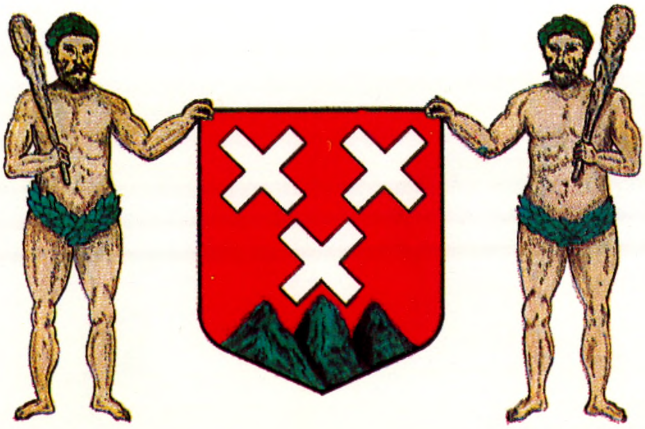
154. Odense (Denmark)

155. Lamont

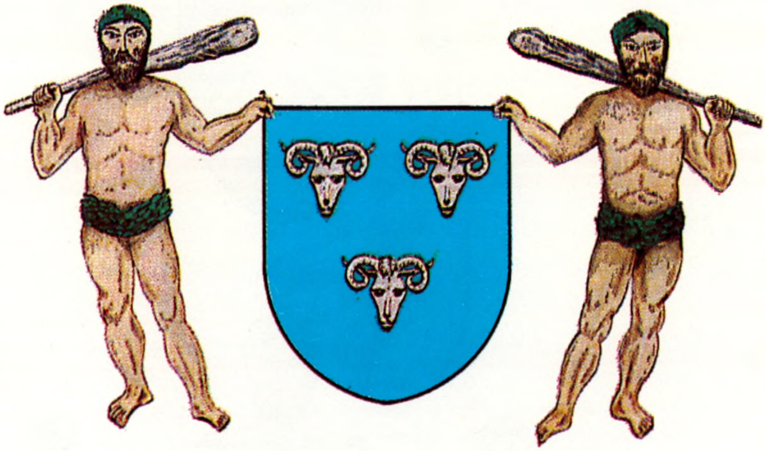




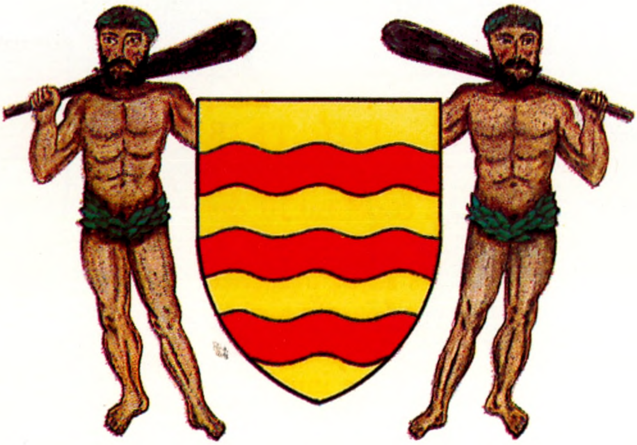
156. Menzies



157.
Bergen op Zoom
(Netherlands)



158.
Sleen
(Netherlands)



159.
Drummond

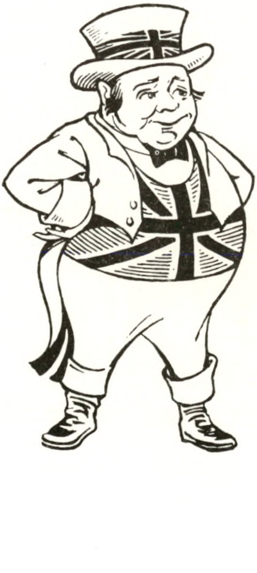
Cameron, Chisholm, Drummond, Grant, Hay, Lamont, MacFarlane, MacKenzie, MacKay, MacLeod of Lewis, MacLaren, MacPherson, Menzies, Murray of Atholl, Ross, Sutherland, Schaw of Sauchie, Wood of Bonnytoun, MacNab and Livingston Earl of Linlithgow.

While the *Ox*, the emblem of Israel's third Brigade, is not as widely used today as the others, nevertheless, it still appears in the Arms of some sections of the Celto-Saxon people.

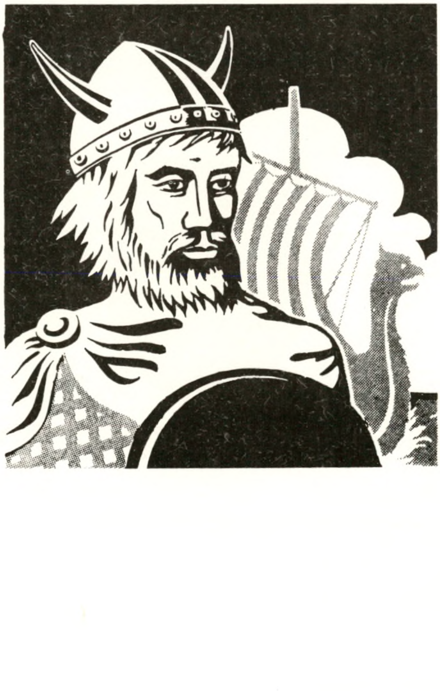
It holds a prominent place in the national Arms of Iceland and it also appears in the Arms of the Counties of Cumberland, Oxford, Hereford, and Lincoln-Lindsay in England; and Inverness in Scotland. It also appears in the Arms of Macleod of Macleod, and as a supporter in the Arms of the Ogilvy Clan. In Denmark it is a feature of the municipal Arms of Alborg A., Rodovre, Tyrstrup, Bov and Dalby; and in Sweden it is the emblem of the Province of Dalsland.

In thinking of this we should not overlook the fact that, during the great north-western migration of the Saxon tribes across Europe in the centuries just before and just after the beginning of the Christian Era, an Ox or Bull's Head was one of their chief emblems. This was especially so of those in the northern wing of this migration, whose descendants, the Norsemen or Vikings, customarily wore a head-dress or heavy cap adorned with the two horns of an Ox or Bull.

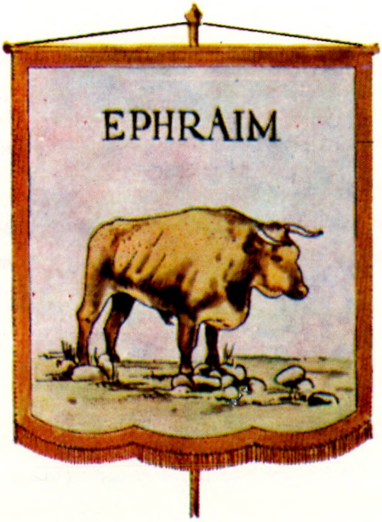
Another interesting bit of evidence is to be seen in the use of the words 'John Bull' as a nickname for England and the English. In this



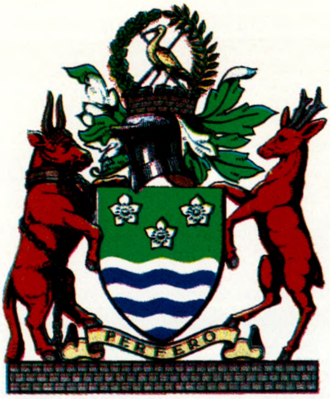
160.
John Bull



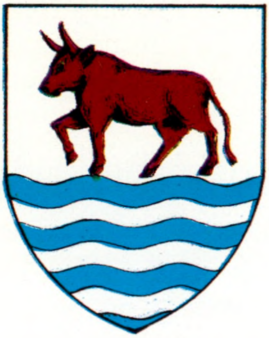
161.
Viking
Head-dress



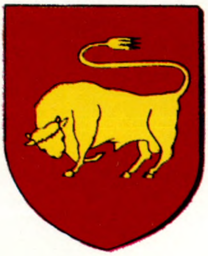
162. The Standard of the Brigade of Ephraim



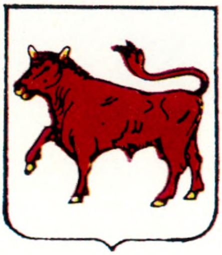
163. County of Cumberland



164. Oxford



165. Alborg A
(Denmark)



166. Province of Dalsland
(Sweden)

we have what is evidently a racial memory of an ancient use of the Ox or Bull emblem by the ancestors of some of the English people.

The outstanding example of the use of the *Eagle*, the emblem of Israel's fourth Brigade, as an emblem of the Celto-Saxon people today, is of course as the central and dominant figure in the national Arms of the United States.

Perhaps here we should note that the Eagle of the Israelitish Brigade of Dan *and* of the United States is a natural one. Heraldically it bears no relation to the double-headed eagle so common in the heraldry of continental Europe.

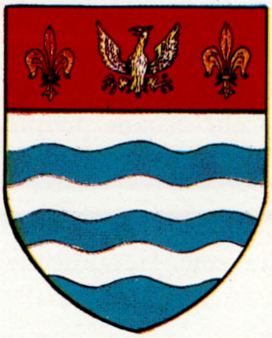
Though this natural Eagle is everywhere recognized as the emblem of the United States, it is not exclusively theirs, neither did its use among the Celto-Saxons begin with the adoption of it by the United States.

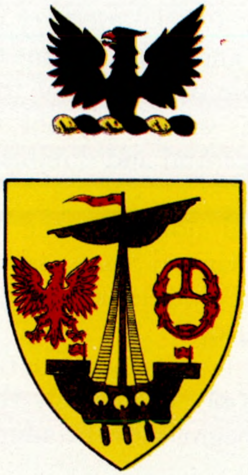
On the contrary, this Eagle was one of the emblems of the Norsemen when they arrived in Scandinavia as the northern wing of the Saxon migration from Scythia. The available evidence indicates that it continued as the emblem of Norway at least until the year 1200.

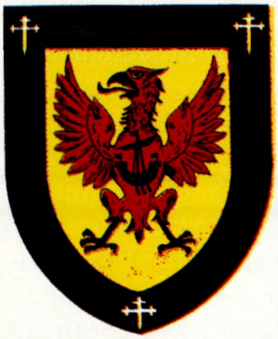
Today the Eagle appears in the Arms of Bedford, Burton-on-Trent and Stoke-on-Trent in England. In Scotland it appears in the Arms of several of the chief families including Graham, Duke of Montrose; Haldane of Gleneagles; Munro of Foulis and MacIain of Ardnamurchan. It also appears in the Arms of the following Clan Chiefs: MacAllister, Clanranald, MacDonell, MacDonald, and Ramsay.

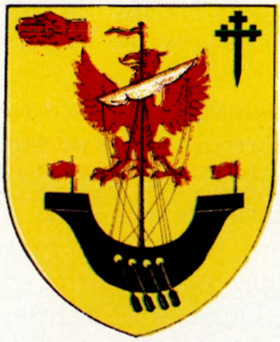
In the Netherlands, the Eagle is a feature of the Arms of Budel, Middelburg, Deventer, Oosterhesselen, Zuidwolde, Noorbeck, Apeldoorn, and at least a dozen other places.

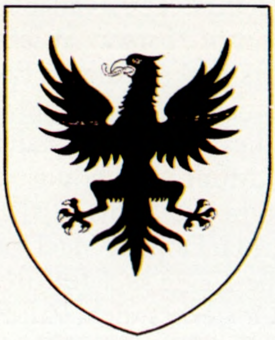
As the very purpose of heraldic emblems is to identify, and as *the history of mankind has few if any records of a people or nation adopting the emblems of another to which they were not racially related*, we must conclude that these emblems in themselves offer positive evidence that the Celto-Saxon peoples are the continuation of God's servant race and nation Israel.

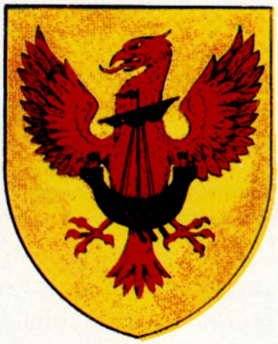


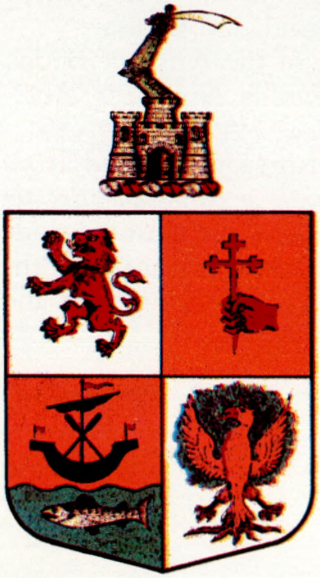








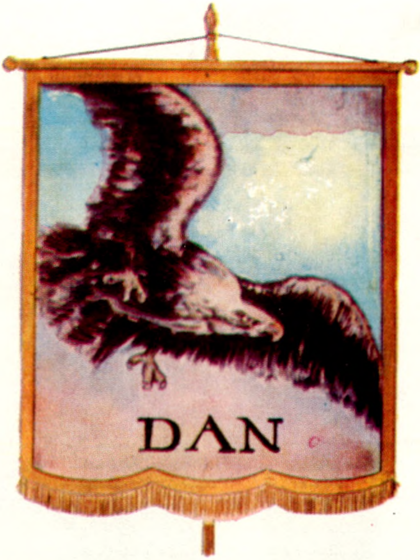




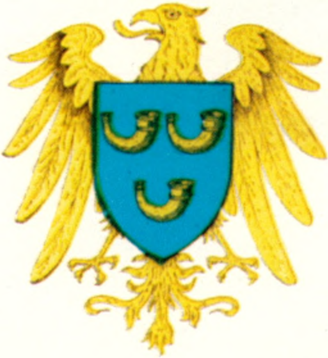
Top row: 167. Burton-on-Trent 168. MacIain 169. MacAlister

Middle row: 170. MacDonell 171. Ramsay 172. MacDonald

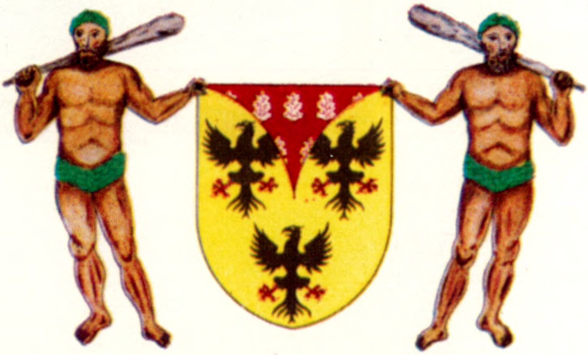
Left: 173. Clanranald



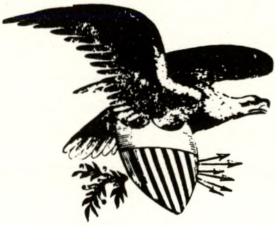
174. Standard of the Brigade of Dan



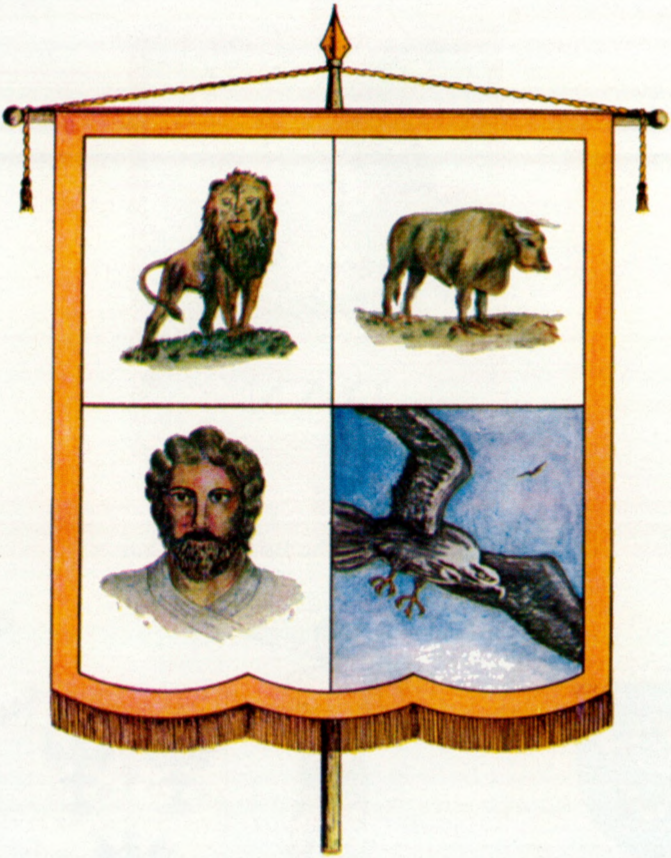
175. Budel (Netherlands)



176. Zuidwolde (Netherlands)



177.
Emblem of the
United States
(Popular)



178.
National Emblem of
Twelve-Tribed Israel

CHAPTER NINE

Israel's National Emblems

FOLLOWING THE FORTY-YEAR PERIOD of wandering and training in the Sinai wilderness, God led the Israel people to, and established them as a nation in, Canaan, the ancient home of their ancestors Abraham, Isaac and Jacob-Israel. The location of the land allotted to each tribe and the approximate boundaries of each are shown on the map (Ill. 179).

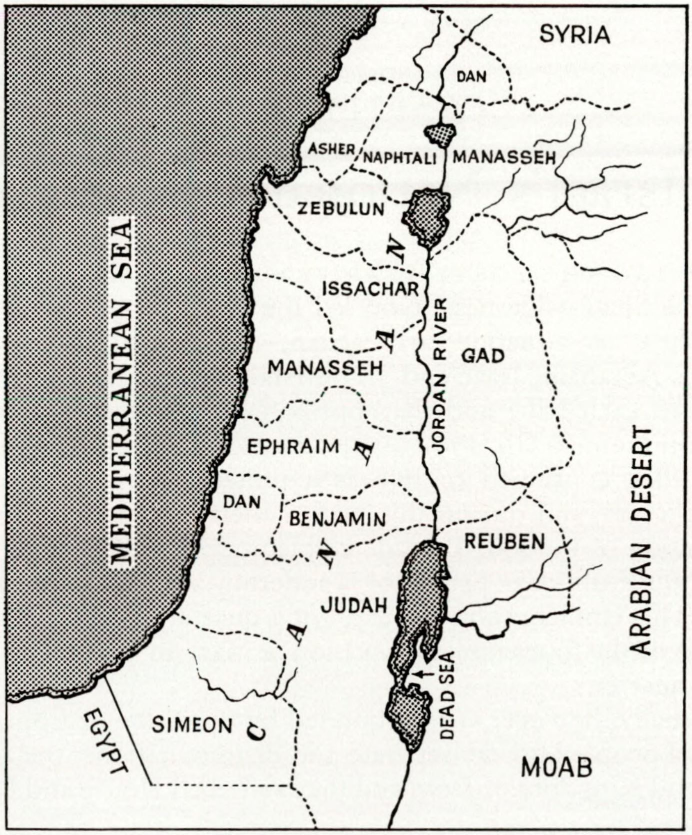
Here they continued to live as a united nation for nearly five hundred years, and during this period their national emblem was a combination of the four Brigade emblems which their ancestors had used in the forty-year period of wandering after their exodus from Egypt. This emblem took the form of a quartered standard or shield with one of the four emblems—a Lion, a Man, an Ox and an Eagle—in each quarter.

Eventually, however, a rebellion led by the Tribe of Ephraim split the Israel people into *two* separate and distinct nations: the *ten*-tribed House and Kingdom of *Israel* and the *two*-tribed House and Kingdom of *Judah*.

With Israel divided politically into two separate nations, the quartered emblem of United Israel was no longer appropriate. Each would now require a distinct emblem of its own.

In the two-tribed Kingdom of Judah this need for a separate national emblem was met by adopting the emblem of the larger and dominant tribe, Judah. As we saw earlier, the emblem of the Tribe of Judah was a Lion, usually shown in a couchant position. As some change would have to be made to distinguish the national from the tribal emblem, this difficulty was overcome by showing the Lion on the national emblem in a rampant posture, and with a Crown.

In this connection it is interesting to note that the Jewish people who are in part descended from the two-tribed House of Judah still retain in their heraldry a rampant Lion. A prominent feature of the


SYRIA
DAN
ASHER
NAPHTALI
MANASSEH
ZEBULUN
MEDITERRANEAN SEA
ISSACHAR
MANASSEH
GAD
JORDAN RIVER
EPHRAIM
C A N A A N
DAN
BENJAMIN
REUBEN
ARABIAN DESERT
JUDAH
DEAD SEA
EGYPT
SIMEON
MOAB

179. Tribal Lands in Ancient Israel

interior of their synagogues is a representation of the two tables of the Law, surmounted by the Mitre of Israel's High Priest and supported on each side by a rampant Lion.

In the case of the ten-tribed House and Kingdom of Israel, however, the Ox or Calf, the primary emblem of Ephraim the dominant tribe, could not be used as a national emblem, because, as stated in 1 *Kings* 12: 28, it had already been set up as an idolatrous religious symbol. Consequently, some other emblem was required for Israel's political and national needs and, as we shall now see, the one chosen was Ephraim's second emblem, the Unicorn.

Thus from the time of the division of the Israel people into two nations, the emblem of the two-tribed House and Kingdom of Judah was a *Lion*, and the emblem of the ten-tribed House and Kingdom of Israel was a *Unicorn.*

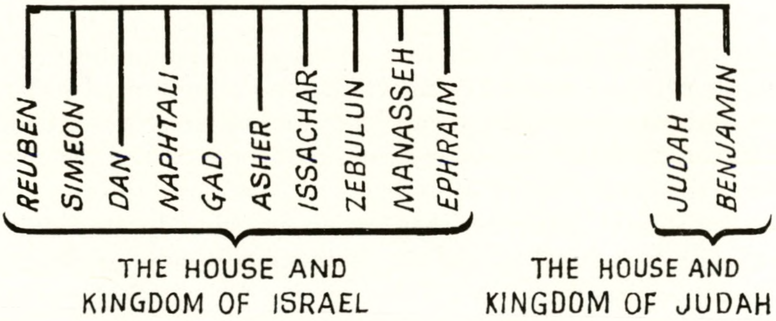
This is clearly shown in the words of the prophet Balaam as recorded in the 23rd and 24th chapters of *Numbers.*

Here we see a very reluctant prophet, under the compulsion of the Holy Spirit, looking into the then distant future and seeing Israel symbolized by a Lion and a Unicorn. Speaking through Balaam, the Holy Spirit says of Israel:

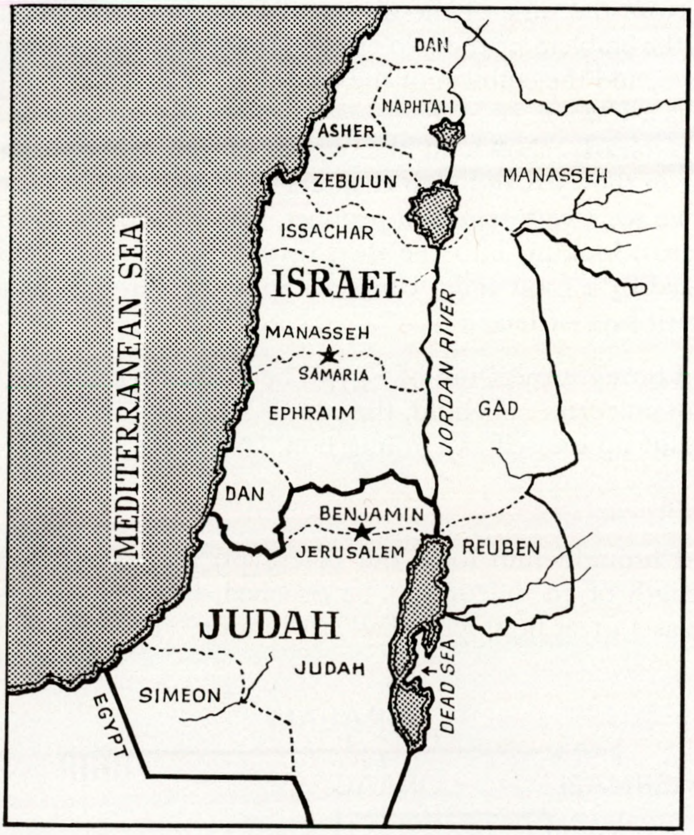
> God brought them out of Egypt; he hath as it were the strength of an unicorn . . . behold, the people shall rise up as a great lion, and lift up himself as a young lion. (*Num.* 23: 22–24.)

And again:

> God brought him forth out of Egypt; he hath as it were the strength of an unicorn . . . he couched, he lay down as a lion, and as a great lion: who shall stir him up? (*Num.* 24: 8, 9.)


ABRAHAM
ISHMAEL
ISAAC
ESAU
JACOB - ISRAEL
THE TWELVE TRIBES OF ISRAEL
REUBEN
SIMEON
DAN
NAPHTALI
GAD
ASHER
ISSACHAR
ZEBULUN
MANASSEH
EPHRAIM
JUDAH
BENJAMIN
THE HOUSE AND KINGDOM OF ISRAEL
THE HOUSE AND KINGDOM OF JUDAH

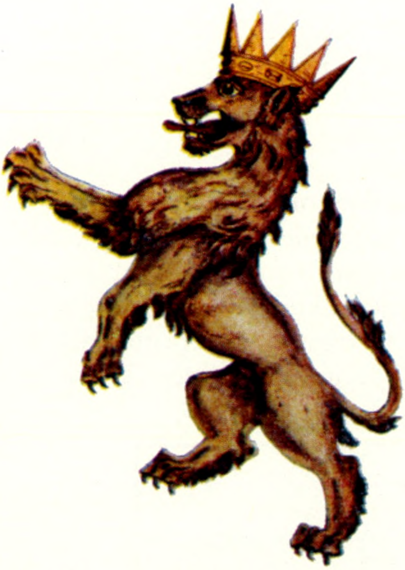
180. The Division of the Israel People


DAN
NAPHTALI
ASHER
ZEBULUN
MANASSEH
ISSACHAR
MEDITERRANEAN SEA
ISRAEL
MANASSEH
SAMARIA
EPHRAIM
JORDAN RIVER
GAD
DAN
BENJAMIN
JERUSALEM
REUBEN
JUDAH
JUDAH
SIMEON
DEAD SEA
EGYPT

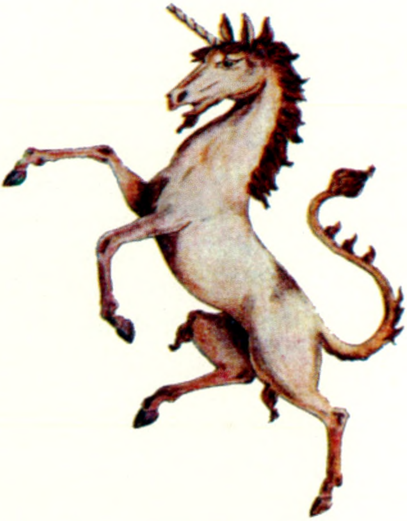
181. ISRAEL and JUDAH

There can be no doubt, therefore, that, as foreseen in this prophetic vision, the national emblem of the House and Kingdom of Judah was a Lion, and that of the House and Kingdom of Israel was a Unicorn. Further, this prophecy clearly indicates that these two emblems are to remain as the chief identification marks of Israel until the end of time.

Here we should remember that a Lion was already the emblem of the Tribe of Judah and also of the three-tribed Camp or Brigade of Judah. Consequently, when a Lion became the national emblem of the Kingdom of Judah some change would have to be made to distinguish it from the emblems of the Tribe and the Camp of Judah.



182. Crowned Rampant Lion
of the Kingdom of Judah



183. The Unicorn of the
Kingdom of Israel

Here, too, it should be noted that when the Israel people split into the two kingdoms, Israel and Judah, it was the two-tribed House and Kingdom of Judah which remained loyal to the Throne of David. Thus, with Israel in rebellion, Judah was all that remained of 'the Kingdom of the Lord over Israel'. This fact was much too important to be omitted from the emblem of the House and Kingdom of Judah and so a Crown was added to the Rampant Lion to indicate that the Kingdom of Judah was the continuation of the ancient kingdom. Thus the emblems of the two sections of the Israel people were a Crowned Rampant Lion and a Unicorn.

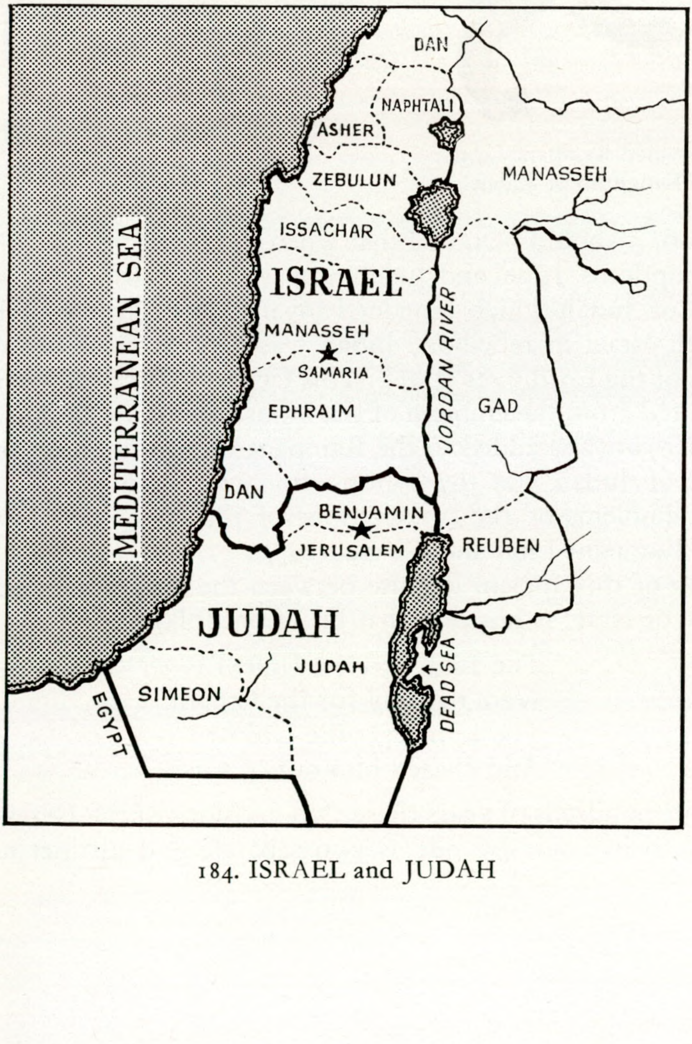
An echo of this ancient dispute between the House of Judah and the House of Israel is heard in that bit of old folklore:

The Lion and the Unicorn
Were fighting for the Crown.
The Lion beat the Unicorn
And chased him out of town.

For some hundreds of years these two divisions of the Israel people continued to live side by side as two separate and distinct nations.

Eventually, however, as a result of their continuing and rebellious refusal to carry out God's Will and Purpose for them, He withdrew His protecting care from them with the result that both of them were attacked and eventually conquered by enemies who drove all of the survivors away as captives to distant lands.

The first to fall was the ten-tribed Kingdom of Israel. Living in the northern part of Palestine, the ten tribes blocked the expansion of the Assyrian Empire as it moved to gain control of the Mediterranean seaports. Consequently, Israel was attacked and, after a long and bitter struggle, was conquered by the Assyrians who deported all of the survivors northward to the lands bordering the western shore of

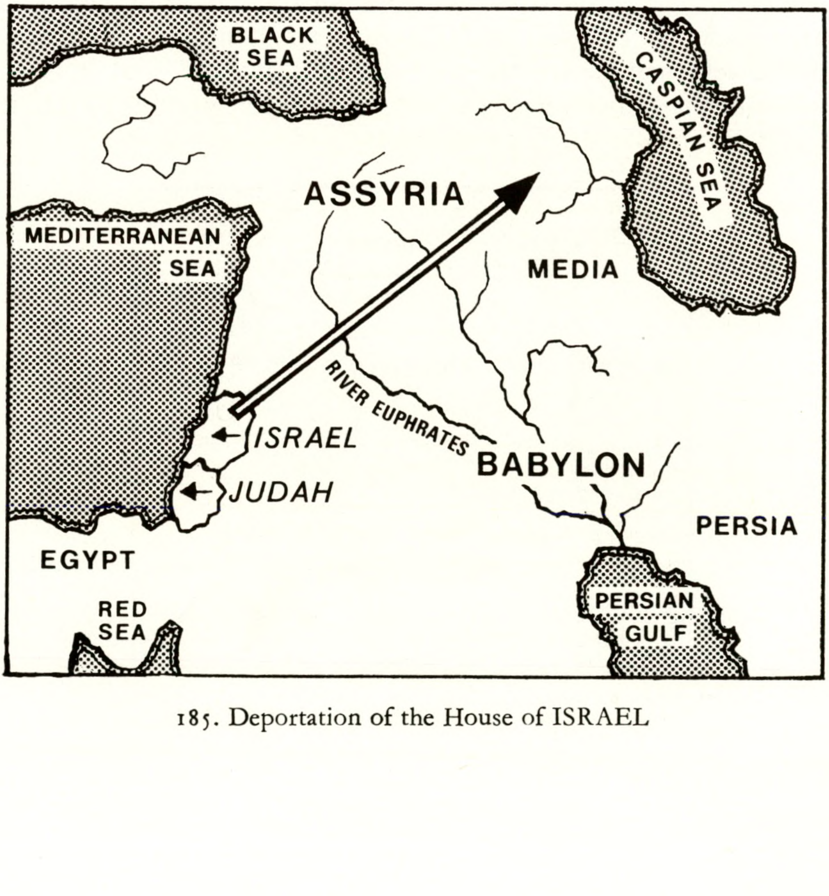

DAN
NAPHTALI
ASHER
ZEBULUN
MANASSEH
ISSACHAR
MEDITERRANEAN SEA
ISRAEL
MANASSEH
SAMARIA
JORDAN RIVER
EPHRAIM
GAD
DAN
BENJAMIN
JERUSALEM
REUBEN
JUDAH
JUDAH
SIMEON
DEAD SEA
EGYPT

184. ISRAEL and JUDAH

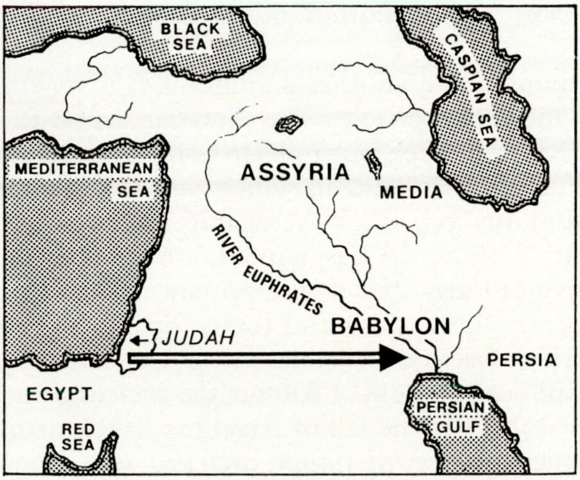
the Caspian Sea. This deportation was completed about the year 721 B.C.

Here we should note another significant fact regarding this deportation of the Israel people. The Assyrian name for their Israel captives was Khumri (Welshmen please note), and the Persians called them Saki. Further, the lands in which many of them settled for a time were, from then on, called Iberia and Albania. These, bordering on the western shore of the Caspian Sea, are not the lands known to us by these names today, but it is important to note the relationship between Iberia on the Caspian and Iberia (Spain), Hibernia (Ireland) and the Hebrides; between Albania on the Caspian and Albania, the ancient name of Scotland and of Albion, the ancient name of England.

About 130 years after the fall of Israel the Babylonians, in clearing the way for the conquest of Egypt, attacked and conquered Judah, driving the survivors of her people away into captivity in Babylon and Persia.

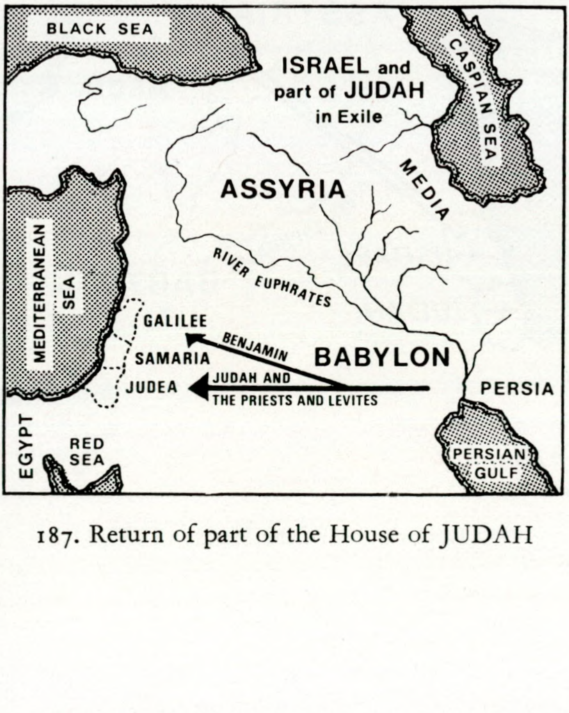

BLACK SEA
CASPIAN SEA
ASSYRIA
MEDITERRANEAN SEA
MEDIA
RIVER EUPHRATES
ISRAEL
JUDAH
BABYLON
PERSIA
EGYPT
RED SEA
PERSIAN GULF

185. Deportation of the House of ISRAEL

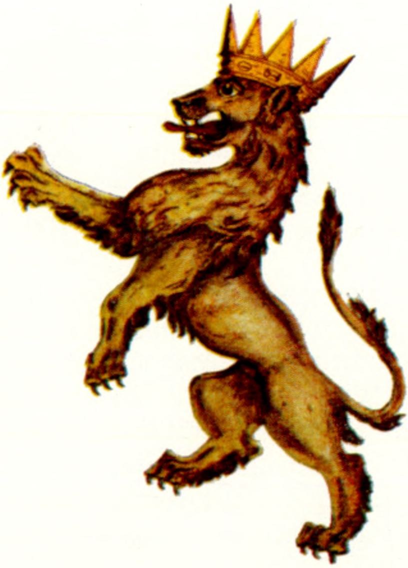

BLACK SEA
CASPIAN SEA
MEDITERRANEAN SEA
ASSYRIA
MEDIA
RIVER EUPHRATES
BABYLON
JUDAH
PERSIA
EGYPT
PERSIAN GULF
RED SEA

186. Deportation of the House of JUDAH

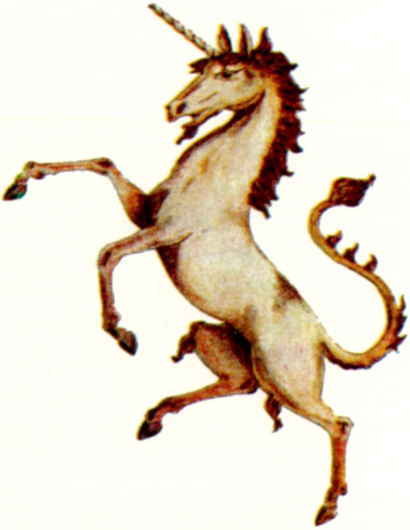
About seventy years after the people of the House of Judah were carried away to Babylon and Persia, a small number of those in Babylon returned to resettle and live in Palestine, and it is their descendants, together with those of a considerable number of religious proselytes, who are the Jews of history and of today.


BLACK SEA
ISRAEL and
part of JUDAH
in Exile
CASPIAN SEA
ASSYRIA
MEDIA
MEDITERRANEAN SEA
RIVER EUPHRATES
GALILEE
BENJAMIN
SAMARIA
BABYLON
JUDEA
JUDAH AND
THE PRIESTS AND LEVITES
PERSIA
EGYPT
RED SEA
PERSIAN GULF

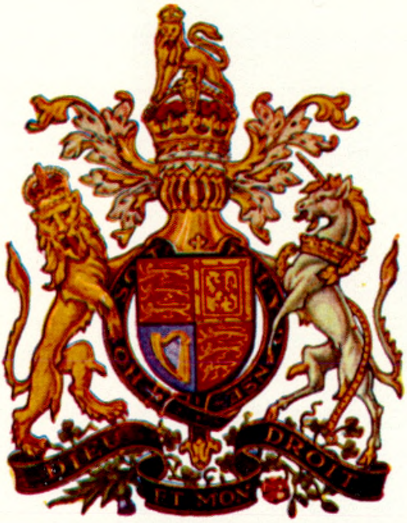
187. Return of part of the House of JUDAH



188. Crowned Lion of the
Kingdom of JUDAH



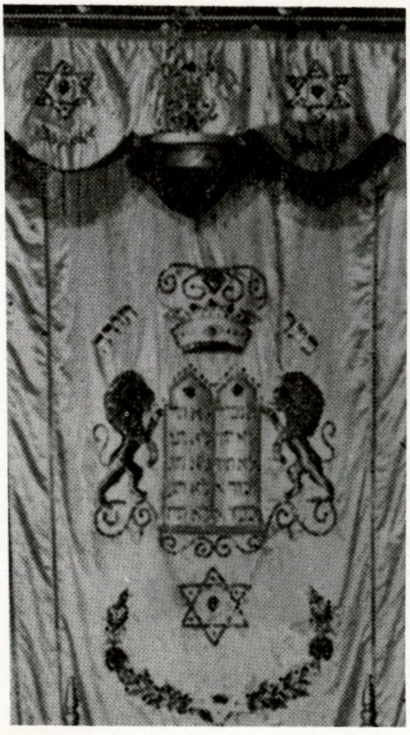
189. Unicorn of the
Kingdom of ISRAEL


DIEU
ET MON
DROIT

190. British Royal Arms

This Jewish remnant of the House of Judah continued to live in Palestine until the coming of Christ, and until their final deportation by the Romans in A.D. 135. The official and recognized emblem of this remnant of the House of Judah was a Fig Tree, though privately they continued to recognize the Rampant Lion as the emblem of their national origin.

Because of the false but very common idea that the Jews of today are all that remain of the ancient Israel people, it becomes necessary here to point out that, with the exception of a very few individuals, *none* of the ten-tribed House of Israel and only a very small remnant of the two-tribed House of Judah ever returned to Palestine after their deportation to Assyria and Babylon. With the fall of the empires which held them captive, the main body composed of all of the House of Israel and most of the House of Judah, broke up into tribes, groups and clans and became a part of that great north-western migration of peoples into and across Europe which took place in the centuries just before the beginning of the Christian Era.



191.
Lions supporting
Two Tables of the
Law in a Synagogue

As it is impossible for some ten or twelve millions of people to just disappear, and as God declared that Israel would continue as a nation for ever (*Jer.* 31: 35–37), we now come to the question of their identity. Where did they go and who are they today?

In previous chapters we noted that of the twenty-two tribal emblems of ancient Israel at least nineteen still are, or until very recently have been, emblems of one or another section of the Celto-Saxon people. We also noted that, of the four Brigade emblems, two, the Lion and the Eagle, are the chief emblems of Britain and the United States; that another, the Man, is a prominent feature of the official Arms of Denmark, Iceland and Greece; and that the Ox is also common to the heraldry of several sections of the Celto-Saxons. So all four of Israel's Brigade emblems are in use among the Celto-Saxons today.

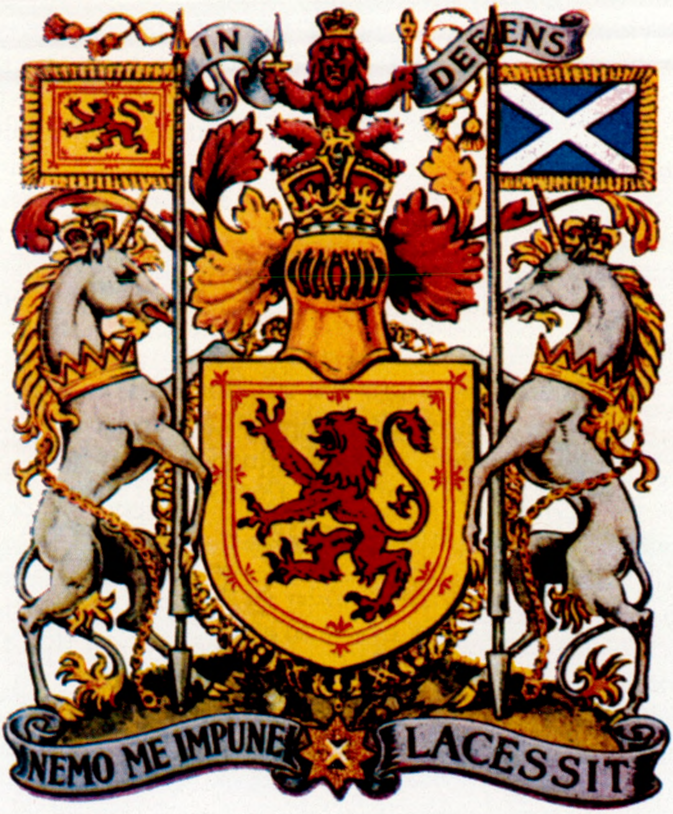
To this evidence must now be added the fact that, following the division of the Israel people into two kingdoms, the emblems of these two kingdoms were a Crowned Rampant Lion and a Unicorn.

Where then do we find a people and nation today whose national emblems are a Crowned Lion and a Unicorn? Surely, there can be only one answer, as we see in Illustration 19**a**.

It may be argued by some that this cannot be so, because the Unicorn had no place in the heraldry of England until the time of James I. To these the writer would like to point out that England is not all of Britain, that Scotland is and always has been an important part of it *and* that the Unicorn has been one of Scotland's chief emblems since it was brought in by the Scythian Scots early in the 6th century.

It is true, of course, that the Unicorn was not used as a national emblem in England until the reign of James I; nevertheless, it had been, and still is, used locally in many parts of England and, further, it was an important emblem of the Anglo-Saxon people before they entered Britain. This is evidenced by the fact of its use by the descendants of those who, instead of joining in the Anglo-Saxon invasion of Britain, remained in what is now the Netherlands, North-West Germany and Denmark. Note the emblem on a stone monument in the ancient city of Dokkum in the Province of Friesland in the Netherlands.

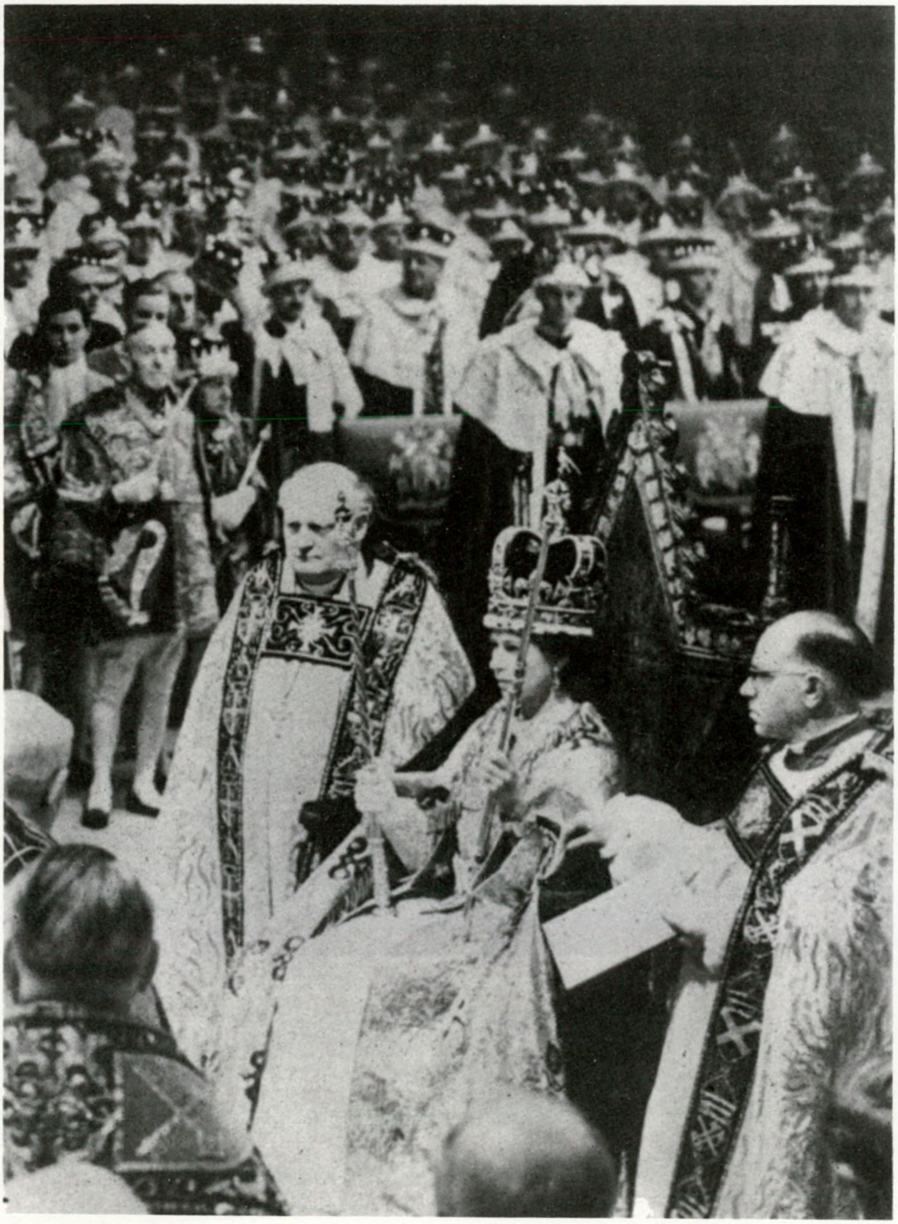
It is evident, therefore, that the Unicorn as well as the Lion was an


IN DEFENS
NEMO ME IMPUNE LACESSIT

192. The Scottish Royal Arms

emblem of the Celto-Saxons long before they settled in Britain, and even before they arrived in North-Western Europe from the East. Consequently, as the Lion and the Unicorn were the national emblems of ancient Israel and were to continue as such, and as these were emblems of the Celto-Saxon people long before they entered Britain, our use of them as Britain's (and Canada's) national emblem is heraldic proof of our Israelitish origin and identity.

193. Stone Tablet in Dokkum (Netherlands)



194. The Coronation of Her Majesty Queen Elizabeth II
Westminster Abbey, 1953

CHAPTER TEN

The Stone Symbol

AMONG THE OBJECTS used in that ancient ceremony by which we of the British race crown our sovereigns, the Coronation Stone is unique. Though obviously essential to the ceremony, it has no actual value and no symbolic meaning is attributed to it. In fact it is not even mentioned in the ceremony. From out of the distant past it has come down to us—silent and mysterious—an object of wonder and of awe.

This sense of wonder is heightened by the fact that the jewel-studded regalia used in the ceremony has an enormous commercial value. The artistic and historic value of some of it is beyond price. Yet, valuable as these things are, they take second place, both in the Coronation ceremony and in public interest, to that piece of rough and apparently valueless stone on which the sovereign sits for the actual crowning.

No doubt a desire to perpetuate an ancient custom could account for the continued use of this 'Coronation Stone', but this does not explain the origin of this custom; why this particular stone was chosen or the veneration in which it has always been held by people of the British race. For these things there is no explanation unless we accept the tradition that this is 'the Stone of Israel' which Jacob, father of the Israel people, used for a pillow on the occasion of his prophetic dream as recorded in *Genesis* 28.

According to this tradition, Jacob's descendants kept this stone as a sacred national treasure until, when the Israel nation fell, its guardians fled with it to Ireland. There, for nearly a thousand years, the kings of Ireland were crowned while seated upon it. It was then taken to Scotland and used for the same purpose until Edward I took it to Westminster.

There can be no doubt that such a stone did exist in ancient Israel. As recorded in *Genesis* 28, Jacob used such a stone for a pillow and in the morning set it up as a pillar, anointed it with oil and called it 'God's House'. Later, God reminds Jacob of this stone and calls him back to it (*Gen.* 31: 13; 35: 14).

In *Genesis* 49: 24 we find Jacob making his son Joseph the shepherd or guardian of something which he calls 'the stone of Israel', and long after this we read of a pillar in connection with an attempt to set up a king over Israel (*Judges* 9: 6). Later, when Israel did become a kingdom, the king was crowned 'at his pillar' in the house of the Lord (2 *Chron.* 23: 11, 13). In the account of this same coronation, as given in 2 *Kings* 11: 12, 14, we read that the king was crowned and took the oath of office standing 'by a pillar, as the manner was'.

These statements indicate that there was in Israel of old a stone or pillar, kept through the ages as a national treasure, which was used in the same manner and for the same purpose as we use the Coronation Stone. Its real purpose, however, is shown in *Joshua* 24: 27, where we read: 'This stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us.'

On that wonderful occasion when God appeared to Jacob as he slept with his head on the stone, it heard this promise:

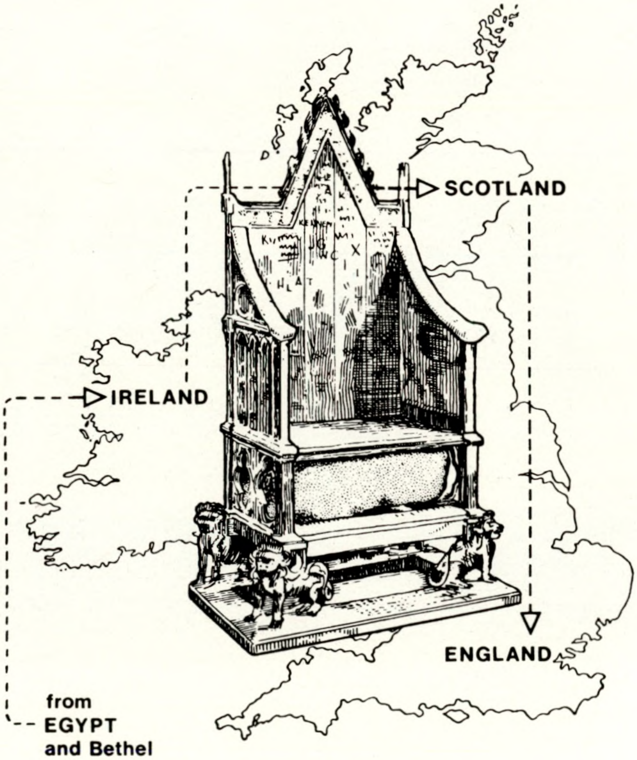
> . . . thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. (*Gen.* 28: 14.)

Some years later God called Jacob to this stone and it heard this additional promise:

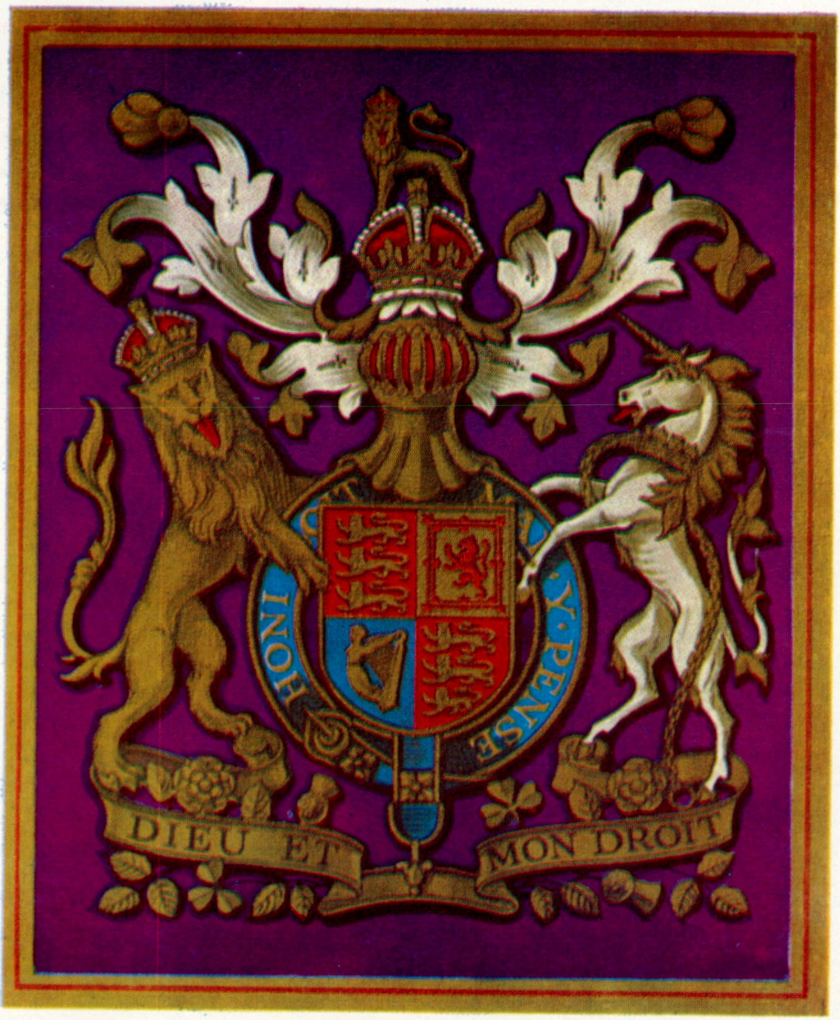
> A nation and a company of nations shall be of thee. (*Gen.* 35: 11.)

Thus this stone was a *witness* to God's promise to Jacob concerning the future of his descendants. It had heard His promise of great blessings—of lands and wealth and royal power, and of that special relationship to Him which they would have as the instrument of His Will and Purpose for mankind. It was the *witness* to an agreement of tremendous importance to the Israel people—the title-deed to an inheritance of great value. No wonder they kept it through the ages as a sacred national treasure.

Here, then, is the real reason for our use of the Coronation Stone and for the pre-eminent place which it holds among Britain's priceless treasures. Though still unrecognized by many, the fact is that the British peoples and nations (Celto-Saxondom) are Israel and thus in this stone we have not only a witness to God's promise to us but tangible evidence of our special relationship to Him.


SCOTLAND
IRELAND
ENGLAND
from
EGYPT
and Bethel

195. The Stone of Destiny in the Coronation Chair, Westminster Abbey


HONI SOIT QUI MAL Y PENSE
DIEU ET MON DROIT

196. British Royal Arms

CHAPTER ELEVEN

Israel's Royal Emblems

FOR SOME HUNDREDS of years after the Israel people settled in Canaan, they lived under the rule of a number of men, and one woman, called Judges. These Judges, chosen and appointed by God, were responsible directly to Him for governing Israel in accordance with His Will and Laws. Such a government is called a Theocracy.

Primarily, these Judges were administrators rather than military leaders and, consequently, as Israel was in almost constant danger of attack by one or another of the surrounding nations, the time came when the people began to demand a king who could give them military leadership against their enemies. Eventually, this demand was granted and, after the failure and death of Saul, God chose David, a young man of the Tribe of Judah, to be King (1 *Sam.* 16: 1–13).

While not without human faults, David proved to be a good king, so much so that God established him in that office by an everlasting covenant which guaranteed that the Royal House to be descended from him would continue to reign over Israel, or at least some part of it, for ever, as recorded in 2 *Samuel* 7: 12–16. Note the emphatic statement in verse 16:

> Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

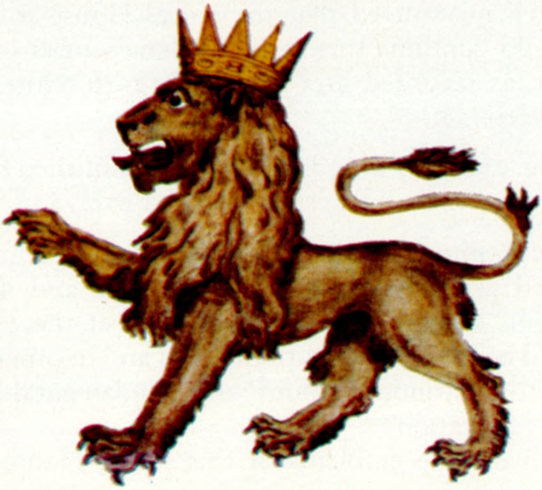
Of necessity, both for personal identification and for official use on documents and property, such a Royal House and Throne would require emblems and symbols. Further, so that these emblems and symbols would be recognized both in Israel and in other nations, they would have to continue without any fundamental change from generation to generation.

What then were the emblems of this Royal House and Throne, called in the Scriptures the House and Throne of David?

As a member of the Tribe of Judah, David would have and use the emblem of that tribe which, as we saw previously, was a Couchant Lion. Yet because David and his descendants were now being separated from the Tribe of Judah to become the Royal House of the whole nation, some change was necessary to show this distinction. Otherwise, how would anyone be able to distinguish between the emblem of the Royal House and that of any other part of the Tribe of Judah?

Obviously, therefore, something would have to be added to Judah's emblem to indicate that, though originally a part of the Tribe of Judah, David's family was now the Royal House of the nation, and to this end the posture of the Lion was changed from couchant to passant and a Crown was added. While a Crown may not be the oldest symbol of a Throne or Royal House, nevertheless, it *is* very old and is universally recognized as a symbol of a Kingdom or Monarchy. So, by adding a Crown to the Passant Lion, a Crowned Passant Lion became the emblem of the Royal House and Throne of David.

Consequently, in view of God's promise that the House of David is to continue as the Royal House of Israel for ever, it must still be in existence today and, further, it must have and use the emblems of the House of David. Where then do we find a Royal House and Throne today whose official emblem is a Crowned Passant Lion?



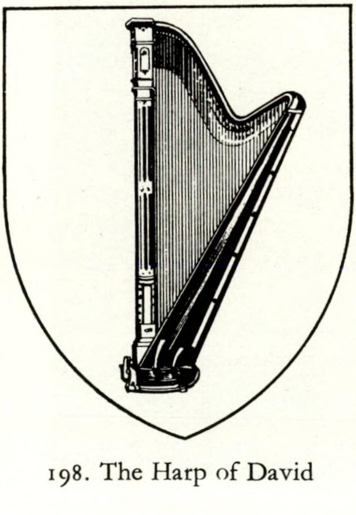
197. Emblem of the House of David

We do not have to seek very far, for in the official emblem of Britain (the Royal Arms) we see facing us on the left a Crowned Rampant Lion, the emblem of the House and Kingdom of Judah, and on the right a Rampant Unicorn, the emblem of the House and Kingdom of Israel. These now reunited are upholding a Crown, the emblem of a Throne, which is in the possession of a Crowned Passant Lion, the emblem of the Royal House of David.

Yet this is not the only emblem pointing to the Davidic origin of our Royal House and Throne. In the record of Jacob's blessing of his sons, there is the promise that from among the descendants of his fourth son Judah would come the future Royal Family of the Israel nation and, as a part of that promise, we read: 'The sceptre shall not depart from Judah . . .' (*Gen.* 49: 10).

While we have been unable to find any evidence that a sceptre was ever used by the Tribe of Judah as an emblem in ancient Israel, nevertheless, the promise would certainly be remembered, and when David of the Tribe of Judah became King of Israel it was recognized that the prophetic promise was fulfilled—a Prince of the Tribe of Judah wielded the Sceptre, the symbol of Royal Authority, as King of the Israel nation.

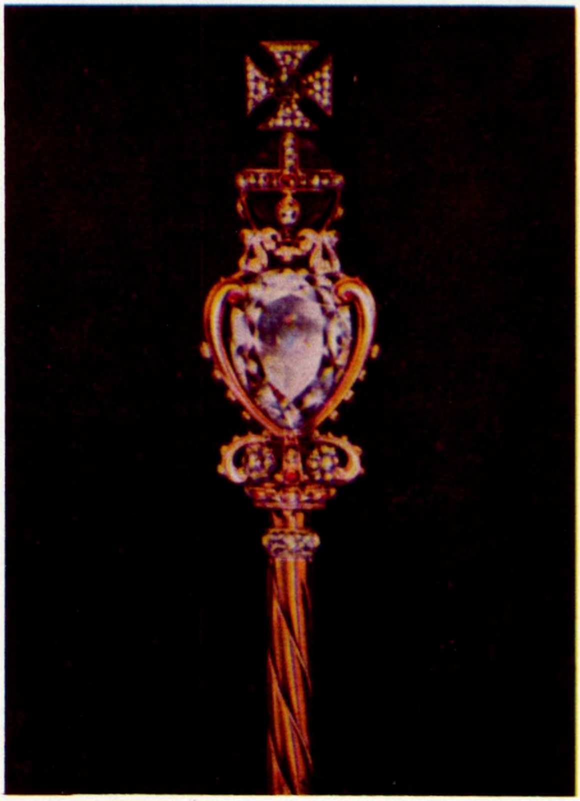
The Sceptre, therefore, became an emblem of David and of the Royal House descended from him, and it is indeed significant that when we turn to our ancient Coronation ceremony we find that a



198. The Harp of David

Sceptre holds a place of importance in that ceremony almost if not equal to that of the Crown itself. So again we find that a symbol of our Royal House and Throne is identical with a symbol of the House and Throne of David.

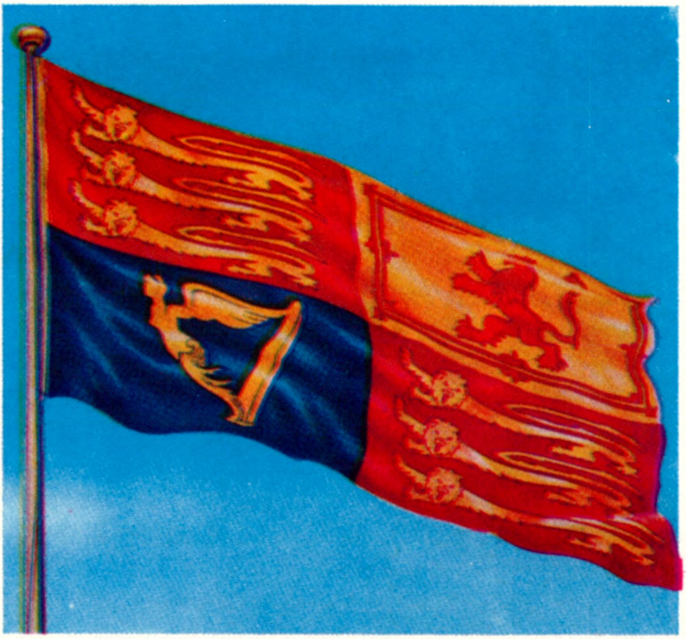
In considering the use of the Sceptre in the Coronation Service, perhaps we should point out that there are three other items associated with it which are also important. They are the Signet (ring), the Bracelets and the Rod (staff). These three were the pledge given by Judah to his daughter-in-law Tamar when she conceived by him and as a result bore his twin sons Phares and Zarah (Zara), as recorded in *Gen.* 38: 12–25. So in this use of the Ring, the Bracelets and the Rod we see further evidence pointing to the descent of our Royal House from Judah.



199.
The Royal Sceptre
in the British
Royal Regalia

It contains the largest diamond of the four 'Stars of Africa' given to King Edward VII by the Union of South Africa

Crown copyright—reproduced with the permission of the Controller of Her Majesty's Stationery Office

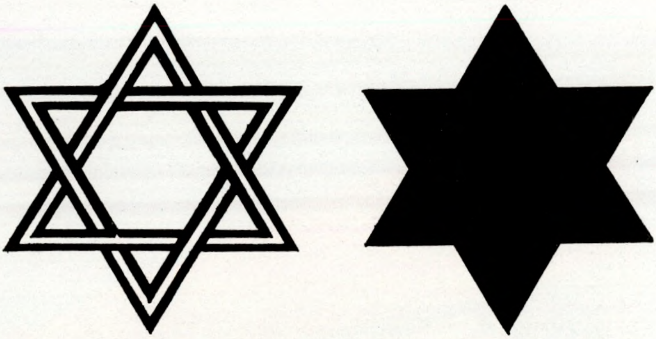


200. The Royal Standard
personal emblem of the British Sovereign

Even before he came to the Throne of Israel, David had an emblem which was peculiarly his own. What is often forgotten in this modern age is that there were great men in the past whose knowledge and accomplishments, if not identical with, were at least equal to those of the present. Among them were the musicians of Israel, and among these the greatest was David. As a young man he was chosen out of the whole nation to be the chief musician at the Court of his predecessor, King Saul. (Note 1 *Sam.* 16: 14–23.)

David's favourite instrument was the harp, on which he became the most celebrated performer of the ancient world. Inevitably, then, the Harp became his personal emblem. As such, it was inherited by the reigning branch of his descendants and so became the personal emblem of the reigning head of the House of David.

Where then do we find a Royal House whose reigning head has a personal emblem which contains a Harp? The answer is clearly evident in the picture.

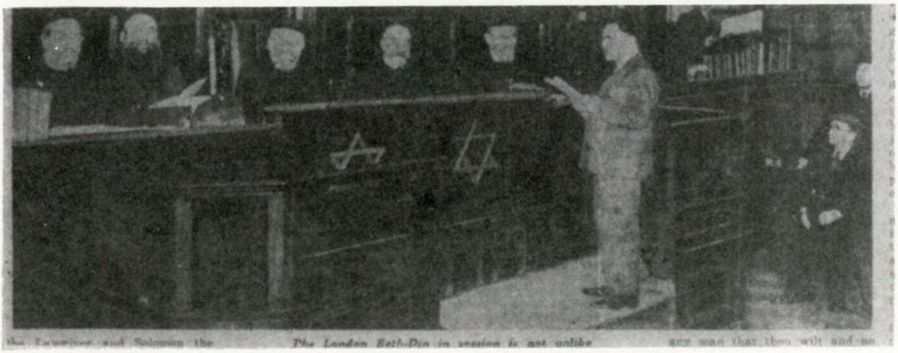


201. The Shield or Star of David

Another emblem pointing to this same identity is that strange device in the shape of a hexagram or six-pointed star sometimes called the Star of David and also the Seal of Solomon. However, its correct name is the Shield of David.*

This device was used by David and his son Solomon and their successors on the Throne of David as a symbol of Royal Authority and as a mark of authorization on documents, and also to identify those acting and carrying out commissions under the authority of the Throne. As such it became a recognized emblem of the House and Throne of David.

With this in mind, may we draw your attention to the picture?


the Lawgiver and Solomon the
The London Beth-Din in session is not unlike
any man that thou wilt and no

202. The London Beth-Din

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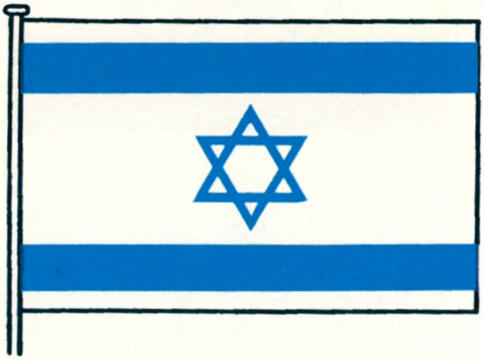
* My authority for this is based: (1) on the common Jewish use of the name of this device, which is 'The Star of David'; (2) on the name of this device as used by the Rabbis and the more educated Jews, which is 'The Shield of David' (Magen David); (3) on a Masonic tradition in which it is called 'The Seal of Solomon'.

This picture, which appeared in the *Toronto Star Weekly* of July 2nd, 1938, shows the five men headed by the late Dr. Hertz, Chief Rabbi of the British Empire, who at that time formed the Jewish Court called the London Beth Din. This was the highest Court of Appeal for Jews living in the then British Empire and Commonwealth. In explanation of this perhaps we should point out that, if possible to avoid it, Jews do not take disputes between themselves into our Courts. Consequently, any important litigation which they cannot settle otherwise, eventually comes to this Court.

The point of interest here is that, for them, this Court functions as a continuation of the Supreme Court of ancient Israel which acted in the name of and under authority derived from the Throne of David, the emblem of which was the six-pointed Star or Shield of David. That it is so regarded by the London Beth Din is evidenced by the symbol which appears on the front of the desks of the judges, as seen in the picture.

The official flag of the Israeli State is another example of this use of the Shield of David as evidence of a claimed identity with, and the continuity of, the ancient kingdom over which David ruled.



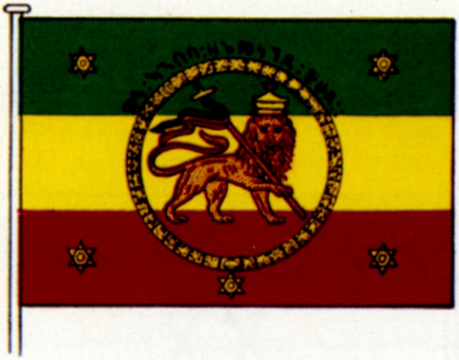
203. Flag of the Israeli State

Actually the Jewish people have little, if any, right to the name Israel at all, for many of them are descendants of religious proselytes whose ancestry is certainly not Israelitish. Even those who do have Israelitish blood have no right to any national use of the name Israel, for they are descendants of the House of Judah, *not* of the House of Israel.

Nevertheless, their use of the Shield of David on their flag, on their synagogues and in many other ways, is very significant for it shows that they look upon it as a mark of Israelitish identity and as a support for their claim of descent from, and of being a continuation of, the people over whom the House of David reigned.

Another example of this use of the Shield of David as evidence of a claimed continuity appears on the Royal Standard of Ethiopia. This ancient royal family claims direct descent from a son said to have been born to King Solomon of Israel and the Queen of Sheba.

Whether or not this claim of descent from King Solomon is true we do not know, but what *is* important is that, to support this claim, the Royal Standard of Ethiopia pictured the Crowned Lion of the House of David and five representations of the Shield of David.



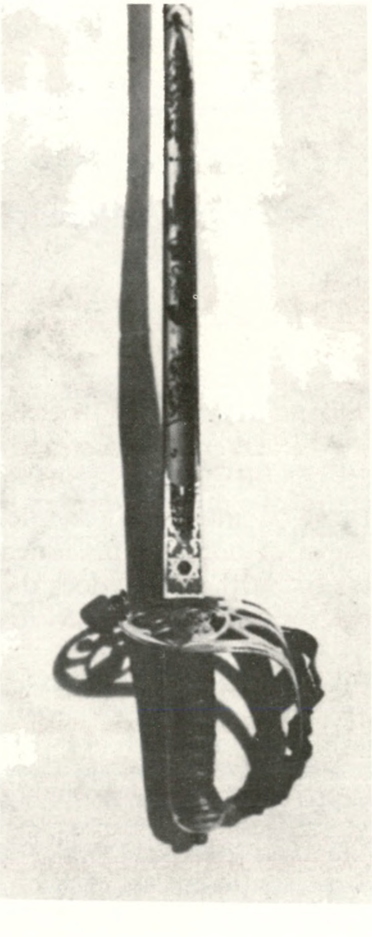
204. Royal Standard of Ethiopia, in the days when Ethiopia was a Kingdom

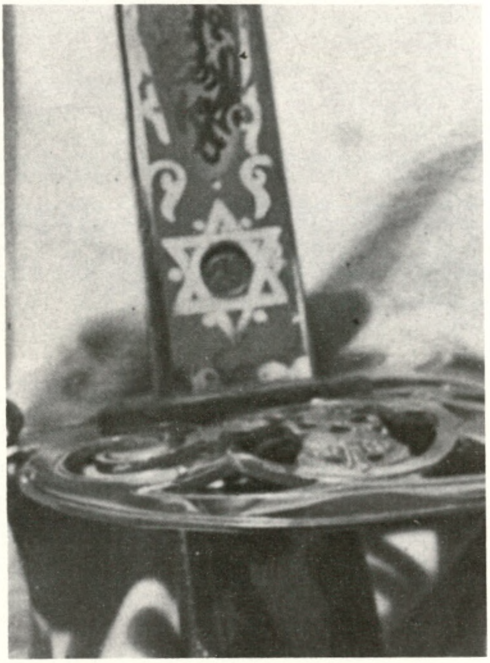
We see, therefore, that in these three different ways this hexagram or six-pointed star called the Shield of David has been, and still is, used as evidence of a claimed relationship to ancient Israel and the Throne of David.

If, therefore, the London Beth Din uses this emblem as evidence of its being a continuation of the Courts of ancient Israel and of authority derived from the Throne of David; if the Israeli State uses it as evidence in support of a claimed continuity of the nation and people over which the House of David ruled; and if the Royal House of Ethiopia used it as evidence of descent from King Solomon, then *why do we use it*?

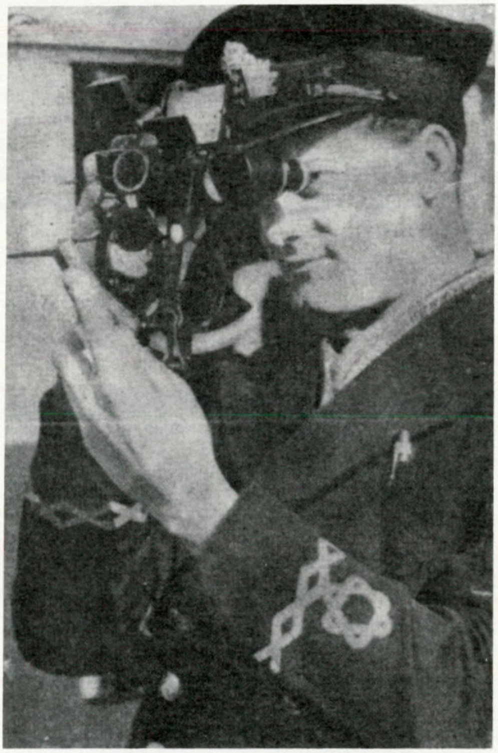
In the armed forces of all countries giving allegiance to the British Throne, officers, in theory at least, receive their commission and their authority from the Sovereign. They are an extension and the instrument of the Sovereign's authority. Yet the symbol of that authority is the Shield of David.

This emblem appears near the hilt on the swords of all commissioned officers owing allegiance to the British Crown, and, at least until recently, on the uniforms of certain ranks of the Royal Naval Reserve. Why should this be unless our Royal House and Throne are in fact the continuation of the House and Throne of David?





205.
Emblems on Swords
of Commissioned Officers owing
allegiance to the British Crown



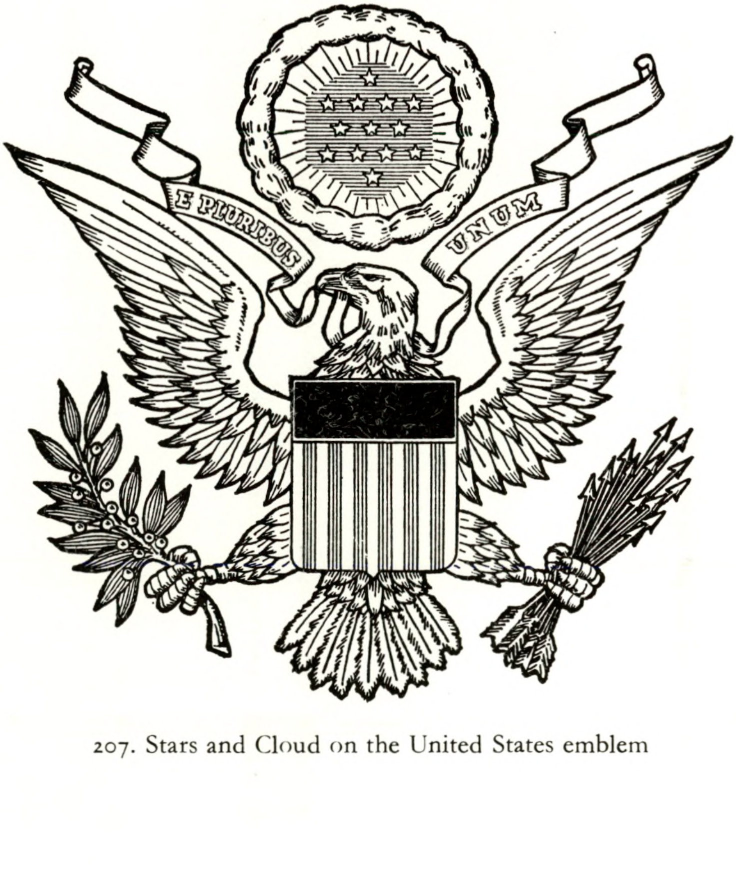
We are aware of the claim made in some military circles that the hexagram is a mark put on these swords by the maker to indicate that the steel has withstood a bending test—the sword having been bent sideways until the point touched the centre of the interlaced triangle. If so, why then is it not put on the swords of non-commissioned officers? Is the steel in their swords not tested? Further, why does the emblem appear on the uniform of the Royal Naval Reserve? Uniforms are not given a bending test!

We are also aware of the claim made by supposed authorities in such matters that the practice of marking officers' swords with a hexagram is comparatively modern, having begun about 150 years ago. The date given us by an official of the company which makes many of these swords is 1830.

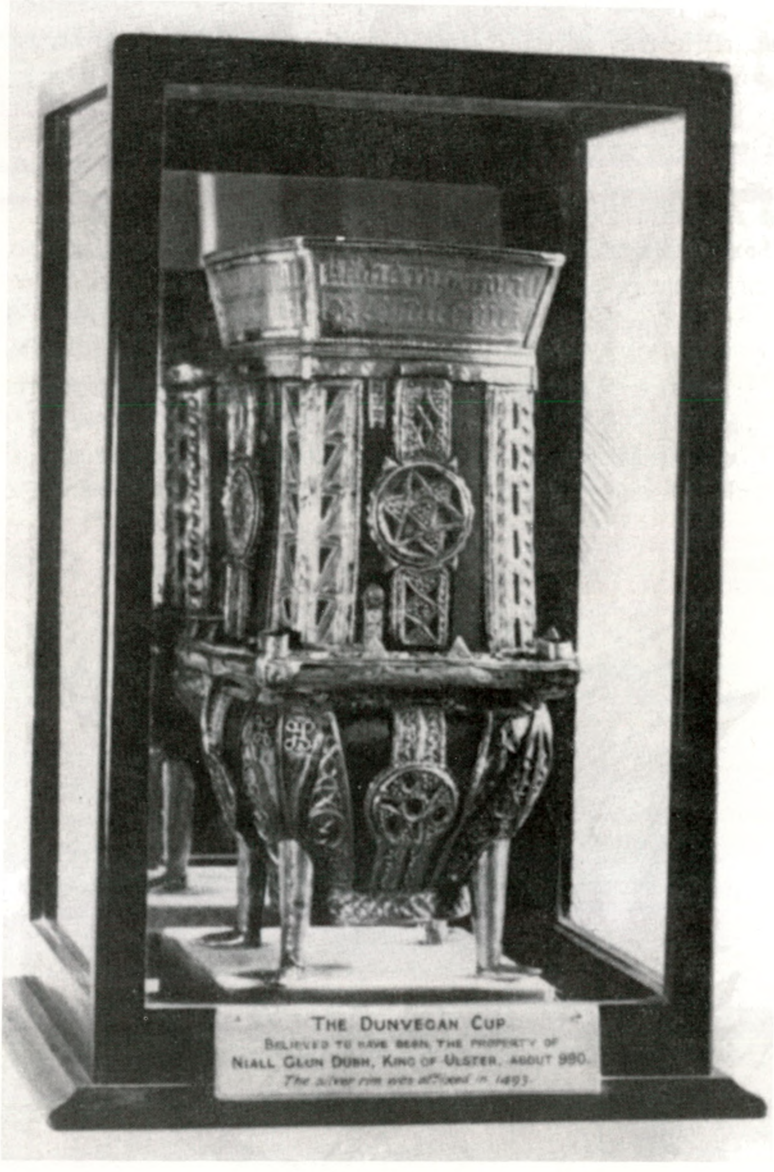
While 1830 may have been the date when this practice became official, our own examination of sword collections in the National

Museum in Dublin and in the headquarters of several of the old Scottish regiments certainly indicates that the use of this emblem began long before 1830. To this should be added the fact that it also appears in the Arms of several of the old Scottish families, notably Scot, Duke of Buccleuch, Lord Napier, and in the Crest of Jardine of Applegirth.

That the Shield of David was known and esteemed among the Celto-Saxon people long before 1830 is also supported by another interesting item of evidence. At the top of the official emblem of the United States there is a Circular Cloud in which are thirteen Stars arranged in such a way that they form the Star or Shield of David. These Arms were adopted by an Act of the United States Congress in 1782, which is forty-eight years before 1830, and it seems very unlikely that this emblem would be chosen for such a place in these Arms unless its significance had long been known even then.



207. Stars and Cloud on the United States emblem


THE DUNVEGAN CUP
BELIEVED TO HAVE BEEN THE PROPERTY OF
NIALL GLUN DUBH, KING OF ULSTER, ABOUT 990.
The silver rim was affixed in 1493

208. The Shield of David on the Dunvegan Cup

'Believed to have been the property of Niall Glun Dubh, King of Ulster, about 990. The silver rim was affixed in 1493'

Further evidence that the use of the Shield of David as an emblem of our Royal House is very ancient, is to be seen on a Cup which is on display in a case in Dunvegan Castle, the ancient stronghold of the Clan MacLeod on the Isle of Skye. This Cup, a family heirloom of the Kings of Ulster, was given to the Chief of the Clan MacLeod some time in the 8th century. Thus it is at least a thousand years old, yet the chief item of its adornment is the Shield of David.

This becomes very significant when we remember that our Royal Family is descended through the Kings of Scotland from the Kings of Ulster. In this connection we should also note the fact that this emblem used so long ago in Ulster also appears in the present Arms of Northern Ireland.

Thus, at least as far back as a thousand years ago the Shield of David was in use in Britain, and long before that in Ulster, as an heraldic emblem by the ancestors of our Royal House. This use of an exclusive emblem of the Israelitish House and Throne of David by our Royal House, both past and present, and for an identical purpose, is in itself conclusive evidence that our British Throne and Royal House *is* the continuation of the Israelitish House and Throne of David.

This becomes even more significant when we consider the genealogy of our Royal House, which shows its descent through the Kings of Scotland and the Kings of Ulster from Tea Tephi (Tamar), the daughter or sister of Zedekiah, the last King of David's line to reign from the Throne of David in Jerusalem.

CHAPTER TWELVE

The Emblems of Zara-Judah

AS WE HAVE already noted, when Jacob-Israel gave his dying blessing to his twelve sons, he associated each of them with some animal, object or personal characteristic which afterwards became the emblem of the family and tribe descended from him. Among these the Lion, the emblem of Jacob's fourth son Judah, is of special interest. As we saw, this Lion, in a couchant position, became the emblem of the Tribe of Judah; then, in a passant posture, it became the emblem of the Camp or Brigade of Judah and, later, with the addition of a Crown, of the Royal House and Throne of David. Still later, in a rampant posture and with a Crown, it became the emblem of the two-tribed House and Kingdom of Judah.

Yet this Lion, usually portrayed as tawny or golden in colour, is not the only emblem of the descendants of Judah, or even the only Lion.

In the last four verses of the 38th chapter of *Genesis*, we find the record of the birth of twin sons to Jacob's fourth son Judah. Here we read:

> And it came to pass in the time of her travail, that, behold, twins were in her womb.
>
> And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.
>
> And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.
>
> And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

We suggest that you read the above quotation again, for this is one of the most important events recorded in Bible history. The births of a great many other people are recorded in the Bible but in this one case *only* are the details given. Why? Why is this birth singled out for such special attention?

Surely it is because this birth was a matter of great and special importance, and the details are recorded to emphasize that importance.

Here we see the basis for serious family trouble. Though Judah had other and older sons, they could not inherit the prophetic promise that from his descendants would come the future Royal Family of the Israel nation, because they were the children of a forbidden union. Their mother was a Canaanite. Thus, with the older of these two boys destined to be the ancestor of the future Royal Family of Israel, the question of which of them was born first, and therefore the heir, was a matter of the very greatest importance.

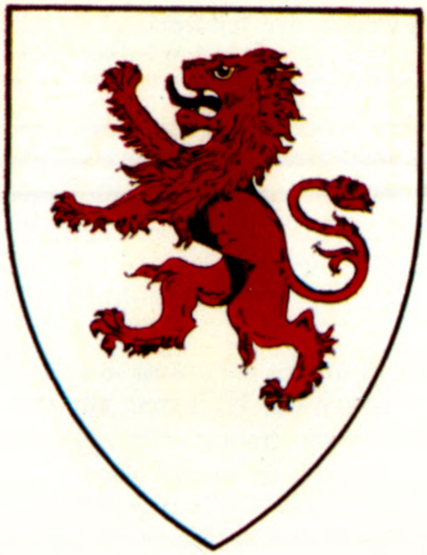
In the record of the birth, as quoted above, we read that the hand of Zarah (Zara) appeared first and that the midwife tied a scarlet cord around his wrist, saying: 'This came out first.' Then we read that the hand was withdrawn, and that the birth of Pharez then took place. Here indeed was the seed of trouble. Which boy was the first-born and, therefore, the heir: Zara with the scarlet cord around his wrist and the pronouncement 'This came out first', or Pharez whose birth was completed first?

Eventually Pharez was declared the heir and it is from him that the official branch of the Tribe of Judah and the Davidic Royal House are descended.

What then was the reaction of Zarah (Zara) and his descendants to what they, undoubtedly, considered as being robbed of their rightful inheritance?

That they did not accept this decision and that many of them left the rest of Israel during the time of the bondage in Egypt, becomes evident when we consider the tribal genealogies as recorded in the Bible. These record the main lines of descent from Pharez-Judah for a very long period of time, but the record of the descendants of Zara-Judah apparently ends with the third generation.

As these genealogies, and especially those of the chief families in each tribe, were kept with great care, any omission would indicate that those omitted were no longer in Israel when the record was made. As the genealogy of Zara-Judah apparently ceases with the third generation, it follows that most, if not all, of Zara's descendants must



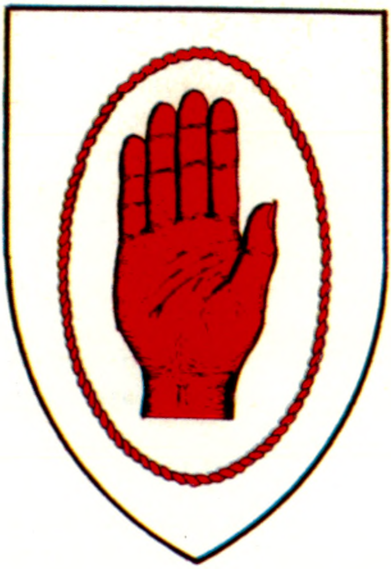
209. The Rampant Red Lion of Zara-Judah

have left Israel during the time of Israel's bondage in Egypt and therefore before the Exodus. Where then did they go?

As descendants of Judah their emblem was a Lion. Even though bitterly resentful towards the rest of the Tribe of Judah, it is very unlikely that they would give up this emblem of their identity and descent. So we may reasonably conclude that they kept the Lion as their emblem. Nevertheless, they would have to change it in some way to show that, though they were descendants of Judah, they were entirely separate and distinct from the Tribe of Judah in Israel. In their bitterness they would want to make this difference as great as possible, and so instead of a tawny couchant Lion they depicted theirs as both rampant and red. Thus a Rampant Red Lion became an emblem of the Zara branch of the Tribe of Judah.

Turning again to the birth of Judah's twin sons as recorded above, we see that the peculiar circumstances of this birth gave the descendants of Zarah (Zara) another emblem. Note again verse 28:

> And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.



210. Red Hand and Cord of Zara-Judah

Here we have an emblem which is absolutely unique, one which could apply to no one else and one to which the record draws special and emphatic attention—a Hand, red from the blood of birth, circled by a Scarlet Thread or Cord. In this unique way a Red Hand, or a Red Hand circled by a Scarlet Cord, also became an emblem of the Zara Branch of the Tribe of Judah.

As we have already noted, the descendants of Zara-Judah, or most of them, decided to leave the Israel nation and to flee out of Egypt to some new land, where they could establish independent kingdoms of their own. Evidently they could not agree on where to go, with the result that they divided into two or more groups which then fled across the Mediterranean Sea in different directions.

One of these led by Zara's great-grandson Calcol fled westward to a land known today as Spain. Here they settled for a few years, during which they founded a city which still bears the name of their ancestor Zara—*Zara*gossa.

Here we should remember that racially these descendants of Zara were Hebrews, being descended through Abraham from Eber, or as it is in the New Testament, Heber. Wherever they went they left this

HIBERNIA
IBERIA
ZARAGOSSA
EBRO RIVER
MEDITERRANEAN SEA

211. Western Europe

name like a footprint marking their journey. Thus the river on the banks of which they founded the city of Zaragossa is still called the Ebro, and to the land itself they gave the name Iberia—the land of the Hiberi or Hebrews.

Later, Calcol and at least some of the others, left Iberia, moving on northward to the land we call Ireland. Again they took their name with them, calling their new home Hiberland or Hibernia, and the islands to the north of it, the Hebrides.* Then, with Calcol as their King, these descendants of Zara-Judah founded the Kingdom of Ulster shortly after the year 1600 B.C., and *from that time until the present*, a matter of nearly 3,600 years, the emblem of Ulster has been a Red Hand circled with a Scarlet Cord.

Further, three of Ulster's six counties, as well as the towns of Bangor and Dungannon, have the Red Hand as a part of their official emblems.

It is true, of course, that since the division of Ireland in 1920 the official Arms of Northern Ireland show the Red Hand alone without the Scarlet Cord, but this does not alter the fact that the ancient and traditional emblem of Ulster was and still is a Red Hand circled by a Scarlet Cord.

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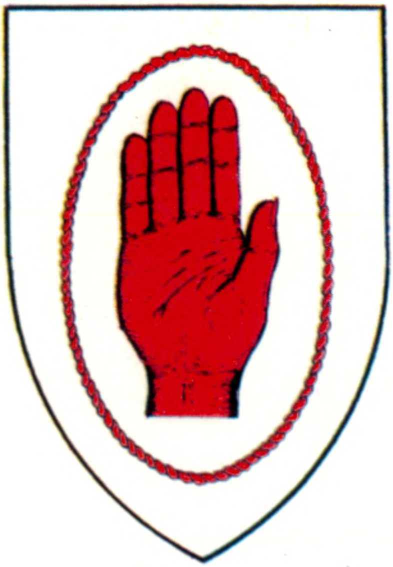
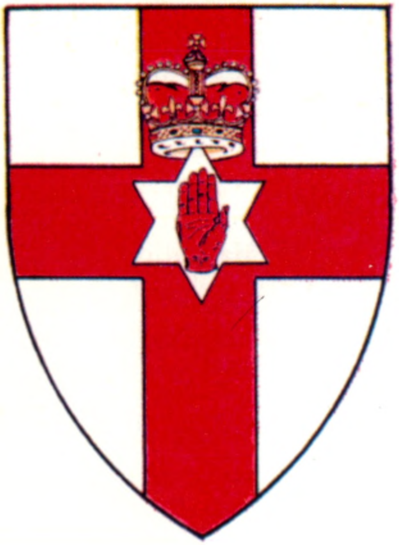
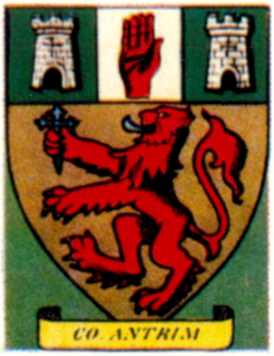
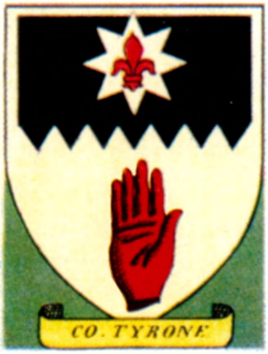
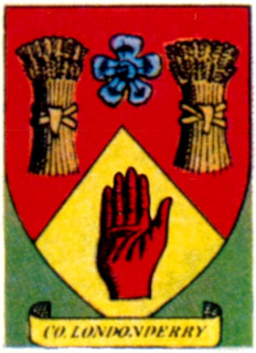
* Note also that the ancient name of York was Eboracum and that there are twenty or more places in Wales, the names of which begin with another form of the name Eber—Aber—such as Aberystwyth and Aberdare. In Scotland we find Aberdeen, Aberfoyle, Aberfeldy, Aberdour, Aberargie, Aberuthven and several others.







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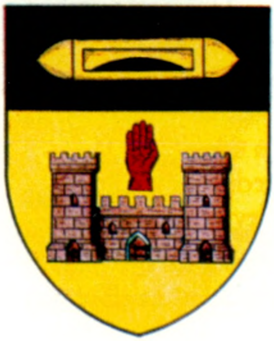


Top row:
212. Red Hand and Cord of Zara-Judah
213. The Arms of Northern Ireland (shield)

Middle row:
214. County Antrim 215. County Tyrone
216. County Londonderry

Left: 217. Dungannon

Nevertheless, the use of the Red Hand as a racial emblem is not confined to Ulster or even to Ireland. In Scotland it appears in the Arms of several of the old families and in those of at least fourteen of the Clan Chiefs: Davidson, MacBain, MacDonell, MacIntosh, MacKinnon, MacLean, MacLachlan, MacNeil, MacNaughten, MacPherson, MacGillivray, MacDonald of Sleat, Clanranald, and Shaw of Rothiemurchus. Colour variants of this emblem appear in the Arms of several other Chiefs.

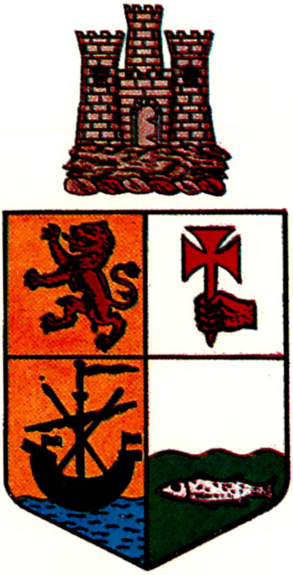
Thus, by their use of the Red Hand, some of the people of Scotland also point to their Israelitish origin as descendants of the Zara branch of the Tribe of Judah.

Here a most interesting question arises. How is it that the Scots, who invaded and settled the western part of what is now called Scotland in A.D. 501, have among their emblems one—the Red Hand—which is the same as the one which has been the emblem of Ulster since 1600 B.C.?

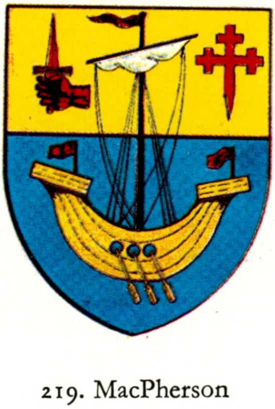
There is very little if anything to indicate that the Scots came solely from Ulster. On the contrary, their own records state that they came from Scythia, which is the ancient name of the country to the west and north of the Caspian Sea. Thus, in the Register House in Edinburgh there is an ancient document called the Declaration of Arbroath, which consists of an official letter sent to the Pope by the Parliament of Scotland in A.D. 1320 and signed by King Robert the Bruce and some thirty of the Scottish nobles, in which it is definitely stated that the Scots came from Scythia, that they lived for a long period of time in Spain, and that they moved on from there to the country now called Scotland '1200 years after the *outgoing of the people of Israel*'.

It could be argued, of course, that this 'outgoing of the people of Israel' refers to the exodus of Israel from Egypt. In support of this perhaps we should note that a translation of the original document made in 1703 reads 'above 1200 years after the coming of the Israelites out of Egypt'.

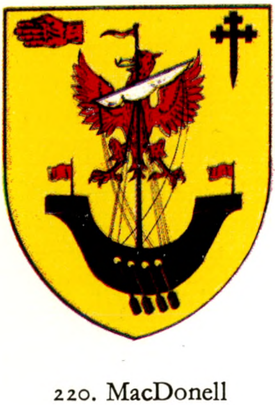
Nevertheless, this does not seem to agree with the known facts of history. The exodus of Israel from Egypt occurred somewhere about the year 1480 B.C. This means that the Scots, if they came into what is now Scotland 1,200 years after the Exodus, must have arrived there about the year 280 B.C., whereas Scottish history shows that they did not arrive until about A.D. 500.



218. MacLachlan



219. MacPherson



220. MacDonell

This is a difference of about 780 years, which seems to indicate that the 1703 translation is erroneous, and that the phrase 'the outgoing of the people of Israel' refers to the fall of Israel and the deportation of the Ten Tribes to Assyria.

If so, this agrees very well with the record of history. The deportation of Israel to Assyria was completed about the year 721 B.C. If, then, the Scots arrived in what then became known as Scotland 1,200 years later (or a few more, as indicated in the 1703 translation) it follows that they must have arrived about the year A.D. 480 or a few years later, which brings us very close to the year 501 which Scottish history gives as the date the Scots did arrive.

If, then, the Scots came from Scythia through Spain directly into Scotland, it seems very unlikely that the Red Hand of Scottish heraldry came from Ulster. In support of this we should note that the Red Hand, as it appears in Scottish heraldry, is not encircled by a Scarlet Cord as was the ancient Ulster emblem.

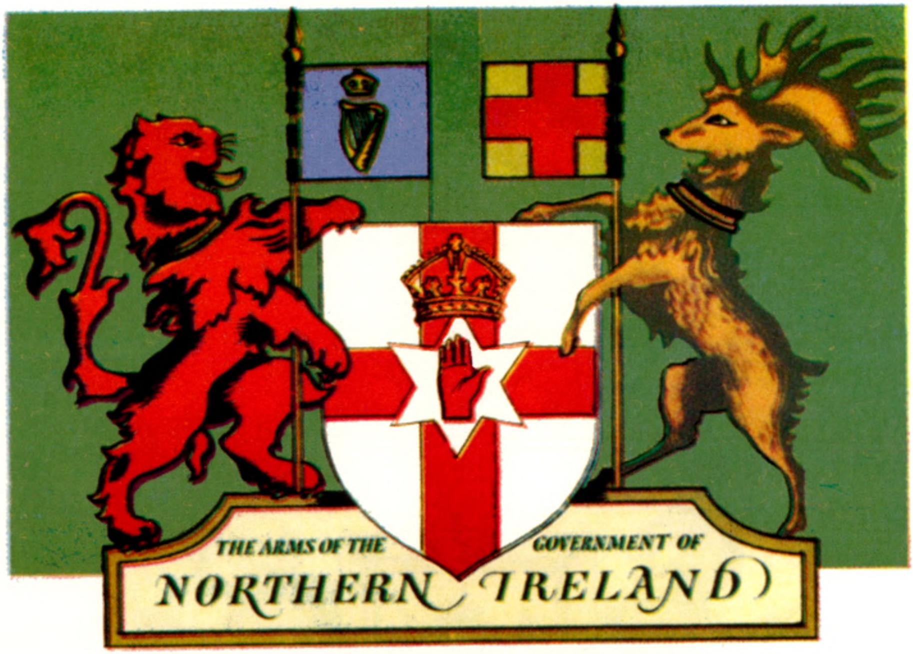
Nevertheless, despite this slight difference, it is obvious that the Red Hand (sometimes pink) as it appears in Scottish heraldry and the Red Hand of Ulster are the same emblem.

Then, when we consider the fact that the Scots claim that they came into Scotland from Scythia and that they mention their stay in Spain but do not say anything of a stay in Ulster, it becomes evident that the Red Hand must have been an ancestral emblem which the Scots brought with them from some ancient homeland of both the Heber (Ulster) and the Scythian Scots.

Of even greater importance is the fact that the Scots dated their arrival in Scotland from an event in the history of Israel. This is something they would be very unlikely to do unless they themselves were Israelites. Further, they say they came from Scythia, which is the place to which the Israel people migrated after their deportation.

In view of the origin of the Red Hand emblem in the event recorded in *Genesis* 38, and in the fact that a Red Hand thereby became one of the emblems of the descendants of Zara-Judah, we conclude that the people who brought the Red Hand to Ulster so long ago and the Scots who later brought it to Scotland, though coming at different times, had a common origin, at least in part, in the Zara branch of the Israelitish Tribe of Judah.

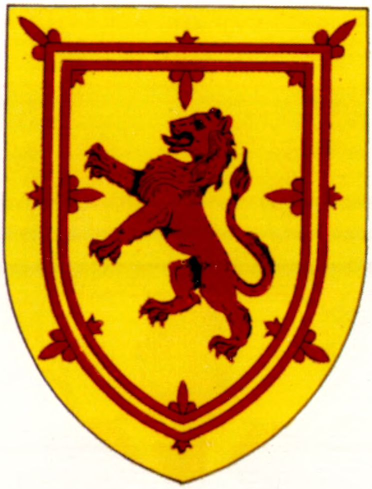
Before ending our consideration of the heraldic significance of the


THE ARMS OF THE GOVERNMENT OF
NORTHERN IRELAND

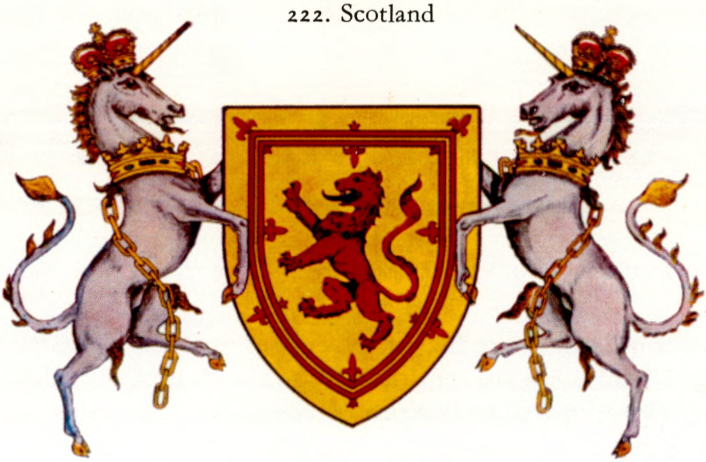
221. The Arms of Northern Ireland

Red Hand we should note that, as descendants of Zara-Judah, the first settlers in Ulster were also entitled to use the Rampant Red Lion, and when we turn to the official Arms of Northern Ireland we see that it holds an important place therein. Another point of interest in these Arms is that the Red Hand has as its background a six-pointed star which is one form of the hexagram or Shield of David whose significance we noted in the preceding chapter.

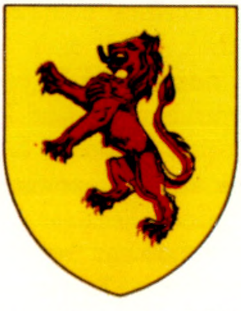
With these things in mind, let us now turn to that other part of Zara's descendants which fled out of Egypt under the leadership of another of Zara's great-grandsons called Darda. In the Authorized Version of the Bible this name is spelled Dara, but in the margin the alternate spelling is Darda and the Jewish historian Josephus calls him Dardanus. This is significant because the group which he led went northward across the Mediterranean Sea to the north-west corner of what we now call Asia Minor. There, under the rule of Darda (Dardanus) they established a Kingdom, later called Troy, on the



222. Scotland



223. Royal Stewart



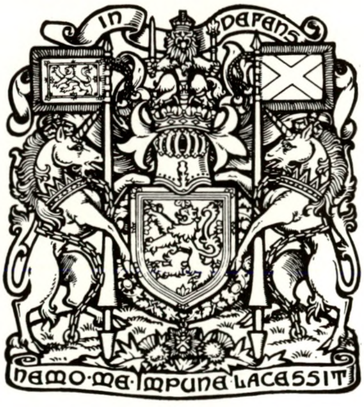
224. Earldom of Fife

southern shore of that narrow body of water which bears his name to this day—*Darda*nelles.

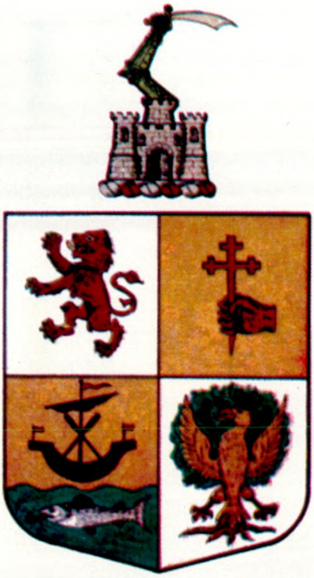
Some hundreds of years later this Kingdom was destroyed in a war with the Greeks. Some of the survivors fled northward into Europe where their emblem, the Rampant Red Lion, appears in the Arms of some of the nations, provinces and old families in the lands near or bordering the North Sea.

Others fled westward across the Mediterranean to Spain and on to the British Isles where, with some members of other Israel tribes, they were the first settlers in much of what is now called Scotland. A larger group led by Prince Brutus, a direct descendant of Dardanus and Zara, after living in Italy for a time, also moved on through Spain to Britain, arriving here about the year 1100 B.C.

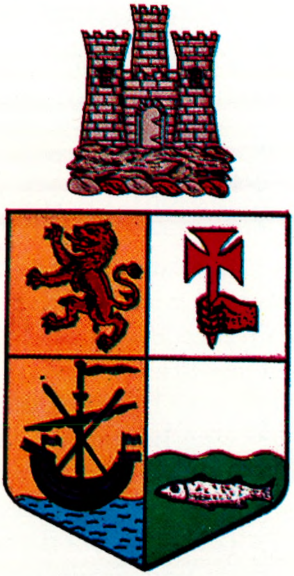
Though Britain had a considerable population long before the arrival of these Trojans, their coming and the setting up of this transplanted Trojan Kingdom is the actual beginning of the British nation. And from that time until the coming of the Saxons into South Britain (England) 1,600 years later, a Rampant Red Lion was the emblem of all Britain. With the coming of the Saxons its use in England as a national emblem was discontinued, being replaced by the emblems brought in by the Saxons and Normans. Nevertheless, in North Britain (Scotland) it is still the chief emblem, as we see in the picture of the Scottish Standard.



225. Scottish Royal Arms



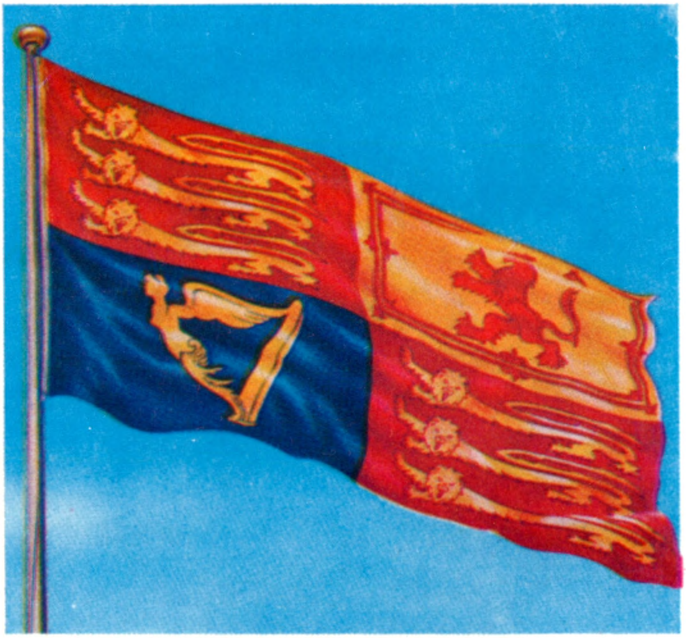
226. Clanranald



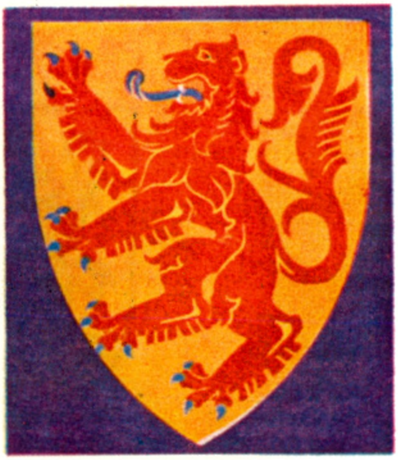
227. MacLachlan

That many of the Scottish people are descended from Zara-Judah is also evident in their use of the Rampant Red Lion as a clan and family emblem. Thus an examination of the Arms of the Clan Chiefs and other ancient families will show that at least twenty of them have the Rampant Red Lion. A colour variant of this emblem appears in several more: The Earldom of Fife; Abernethy, Lord Saltoun; Dundas; Duff, Farquharson; Guthrie; Hepburn, Earl of Bothwell; Leslie; Lindsay; MacBain; MacIntosh; MacLachlan; Clanranald; Maitland, Earl of Lauderdale; Moncreiffe; MacDonald of Sleat; Shaw of Rothiemurchus; Spens of Lathallan; Stuart, Marquis of Bute; and Wemyss.

It is also important to notice that the Rampant Red Lion appears on the Royal Standard and on the shield in the Royal Arms. Further, it was the ancestral emblem of the Royal Houses of several of the ancient principalities of Wales. Note the emblem of Bleddyn ap Cynfyn, who died in 1075. A colour variant of this emblem appears in the Arms of several of the other ancient Welsh Royal Houses. Even in England it, or a colour variant of it, appears in a few municipal Arms and in a much larger number of family Arms.



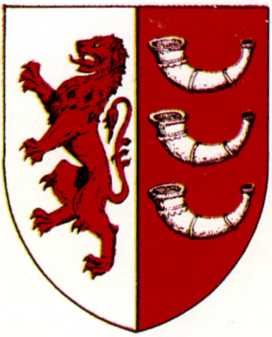
228. The Royal Standard



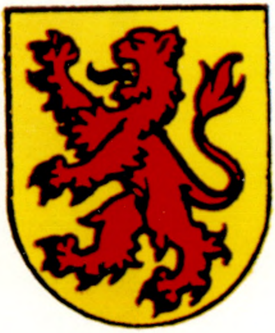
229. Bleddyn ap Cynfyn

Important, too, is the fact that the Rampant Red Lion emblem appears in the heraldry of the Netherlands either on the shield or as a supporter, in the provincial Arms of South Holland, North Holland, Utrecht, Zeeland, Limburg and Overijssel; and in the municipal Arms of some fifty other places.

In this chapter we have presented evidence of the ancient usage of the Red Hand as the emblem of Ulster and its use in much of the rest of Ireland and in Scotland; and of the Rampant Red Lion as the emblem of ancient Britain. What the reader may have overlooked, however, is that for at least 1,500 years before the coming of the Saxons into Britain these two emblems of the Zara branch of the Israelitish Tribe of Judah were the chief emblems of the British Isles—the Red Hand in Ireland and the Rampant Red Lion in Britain.



230. Eindhoven
(Netherlands)



231. South Holland
(Netherlands)

CHAPTER THIRTEEN

The Emblems of the Priesthood and the Civil Service

IN THE BIBLE'S RECORD of the organization of the Israel people into a nation, we read that the Tribe of Levi was chosen for a special purpose. They were to be the priests and the civil servants of the nation. They were not given a province of their own, as the other tribes were, for their duties required that they live among the people of all of the other tribes. Further, they were not required to perform any military service. Consequently, though retaining their tribal identity, for ordinary purposes they were not considered as one of the Twelve Tribes of Israel.

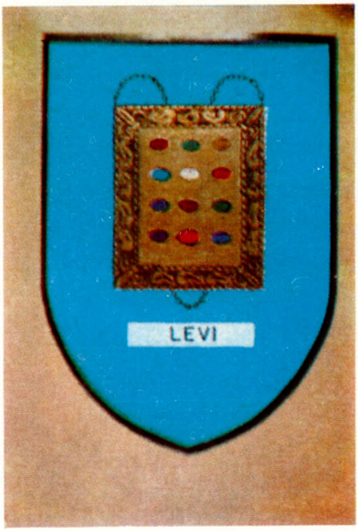
Nevertheless, having duties to perform, as well as considerable authority which they would have to exercise at times, they would, of necessity, require some uniform or insignia to identify them. What then was the emblem of the Tribe of Levi, and therefore of the priesthood and the civil service of ancient Israel?

In our study of the Israel tribal emblems we saw that, in giving his dying blessing to his sons (*Gen.* 49), Jacob mentioned each of them in connection with some object, animal or personal characteristic and this then became the heraldic emblem of that son and of the tribe descended from him. In the case of Levi, however, the object mentioned in connection with him is the same as that of Simeon—a Sword. This was evidently appropriated by Simeon, for we have been unable to find any evidence that it was ever used by Levi.

In following the Bible story in search of evidence pointing to what Levi's emblem might be, we should keep in mind that the Israel people were brought into being to be God's own kingdom-nation. With Him as their King and their Lawmaker, they were in fact the Kingdom of God on earth. Consequently, with the whole nation being His Kingdom and with His Laws applying to every phase of its life, both religious and civil, it follows that those who served Him in either a civil or religious capacity were His ministers or priests. As such they would require an emblem which would express this relationship.

While the Bible does not say what this emblem was, its record of the organizational structure of the nation seems to indicate that it was a replica of the Breastplate of the High Priest. The reason for Levi's use of this emblem becomes evident when we remember that the High Priest was the active head of the whole Tribe of Levi, both those who ministered in the religious life of the nation and those who ministered in civil affairs and, consequently, both the priesthood and the civil service carried out their duties under his direction and authority. Therefore, as the recognized insignia of his office and authority was the Breastplate, so also those who worked under his direction would require a replica of his insignia to identify themselves and the authority they derived from him.

As described in the 28th and 39th chapters of *Exodus*, this Breastplate consisted of a plate of pure gold designed to be worn on the



232. Breastplate of Israel's High Priest

breast of the High Priest, and to be suspended from around his neck by two golden chains fastened to two rings inserted in its upper corners. In this plate were twelve openings in which were set twelve jewels, one for each of the Twelve Tribes of Israel.

For the reasons just noted it seems certain that a replica of this Breastplate was the emblem of the Tribe of Levi. In support of this the writer has before him a Jewish calendar for the year 5698 (1937–38) issued by Messenger Corporation, on which the emblem of the Tribe of Levi is shown as the Breastplate of the High Priest. As such it was the emblem of both the priesthood and the civil service of ancient Israel.

Some hundreds of years later, when King Solomon built the Great Temple in Jerusalem, this building and the area around it became, in effect at least, a separate community—a city within a city. Within this area, in addition to the Temple itself, were the offices and living quarters of the senior priests and civil servants. It was from these offices, therefore, that the whole nation was governed, both religiously and politically. Further, it was in the Temple situated in this enclave that the national worship of God was conducted, and in it too the Kings of the House of David were crowned and anointed in a great and solemn ceremony.

The headquarters of both the civil and religious governments of the nation was administered by the Tribe of Levi under the direction of the High Priest. As the emblem of this Tribe *and* of the High Priest's authority was a replica of the Breastplate, it followed that this emblem also became the emblem of the Temple area. As such, it remained in use for about four hundred years.

Eventually, however, because of the failure of the Israel people to carry out God's Will and Purpose for them, the nation was divided and eventually both parts were conquered by their enemies, who burned Jerusalem and the Temple, and carried away the survivors as captives to distant lands. Though a small remnant of the House of Judah called Jews did return later, the great body of the people of both Israel and Judah never returned, and so the Israel nation and the Throne of David ceased to exist in Palestine.

Nevertheless, the Bible repeatedly and emphatically declares that Israel would be regathered in a new homeland and that a descendant of David would continue to reign over her for ever. Obviously, then, the descendants of the Israel people of old must still exist in some other land, and the Throne of David must have been transferred to, and be reigning over, at least a part of them.

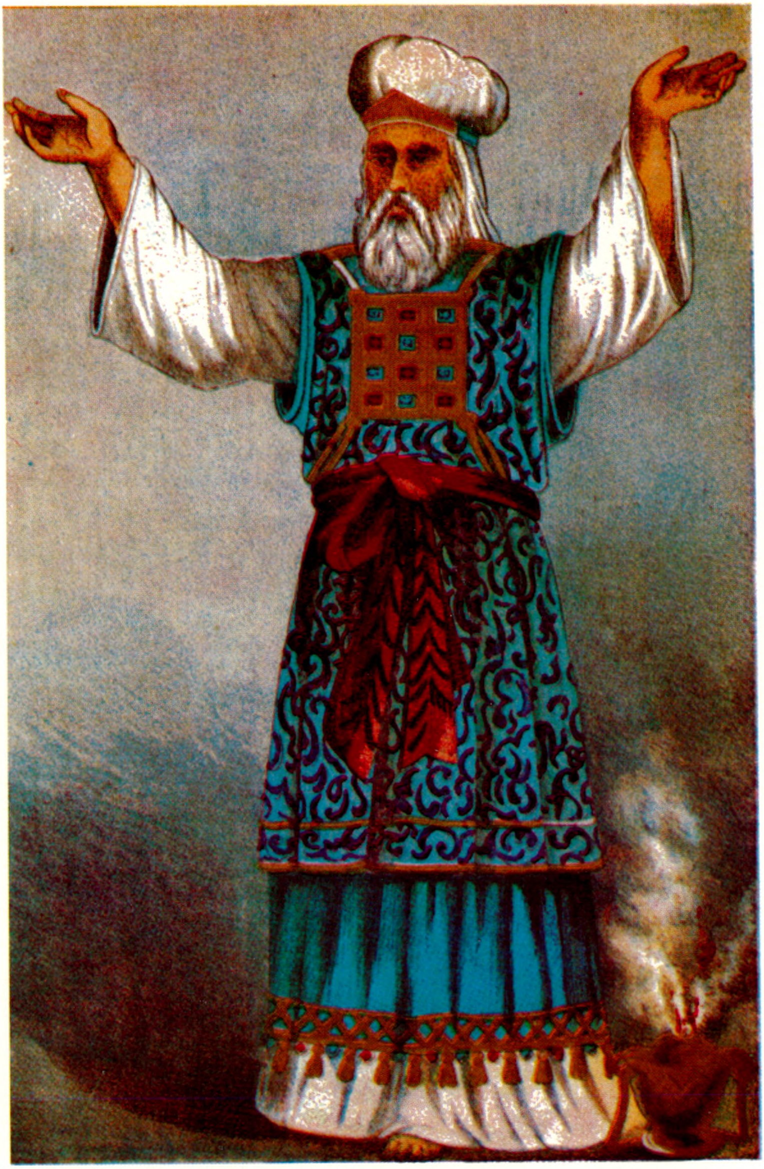
In view of the heraldic evidence already noted, pointing to the Israelitish origin of the Celto-Saxon peoples and to the Davidic identity of our British Royal House and Throne, let us now consider the significance of the fact that the emblem of the Tribe of Levi has a very prominent place among the emblems of certain British institutions, some of them very ancient.

As we saw, the emblem of the Tribe of Levi became the emblem of an enclave within Jerusalem in which was that great building called the Temple of Solomon. In this building and the area around it, were the headquarters of both the religious and civil governments of Israel. Further, we saw that this great Temple was the sacred place wherein all services of national worship were held and in which the Coronation services of the Kings of the House of David took place. Again, let us note that the emblem of this separate area within Jerusalem was the emblem of the Tribe of Levi, as shown in Illustration 236.

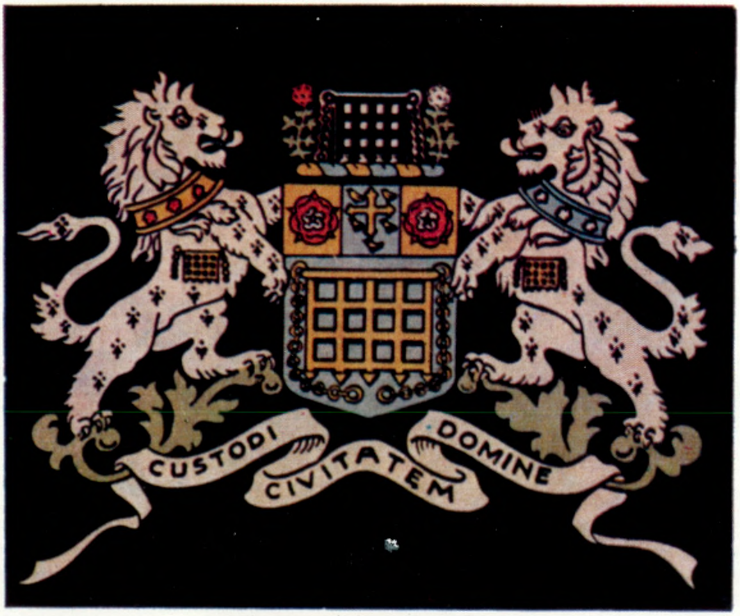
Keeping this in mind, let us turn our attention to Britain, the ancestral home of the main section of the Celto-Saxon family of peoples. There, in London, just as in ancient Jerusalem, we see a distinct area or enclave, the Royal Borough of Westminster. Within this area we see a great and ancient Abbey in which, for a thousand years or more, England's, and later Britain's, national religious services have been held. Here, too, for the same period the Kings of Britain's ancient line have been crowned and anointed in a ceremony which (with the exception of the Holy Communion) is similar to that which was used in the Coronation of the Kings of David's line in the Temple in ancient Israel.

Further, within this Royal Borough of Westminster in which these things occur, and only a short distance from the Abbey, are the Parliament buildings and the offices of the ministers of the Crown, from which the nation is governed. Thus, just as it was in Israel of old, we have a capital city, enclosing a separate area, from which the nation is governed, and in which is an ancient Abbey in which our sovereigns are crowned and all our national religious services are held.

This similarity is amazing, but it becomes even more so when we see that the emblem of the Royal Borough of Westminster is the same



233. The High Priest wearing Breastplate



234. The Arms of Westminster

as that of the Temple area in Jerusalem. It is the emblem of the Tribe of Levi—the Breastplate of the High Priest of ancient Israel, as we see in Illustration 233 but in a horizontal position.

We are aware, of course, that heraldic authorities call this emblem a portcullis because of its supposed resemblance to the iron gratings which were once used to strengthen the gates of castles and walled cities. We are also aware of the claim that this emblem was adopted by Westminster from the Beaufort family.

Both of these claims are open to serious doubt. If this emblem came from the Beauforts, then where did *they* get it, and why would *their* emblem be chosen in preference to the emblems of other ancient and influential families? Further, why must it be assumed that, because the emblems are the same, Westminster adopted its emblem from the Beauforts? The reverse is equally possible—the Beauforts *could* have adopted the emblem of Westminster. Actually this question is not important, for the available evidence clearly indicates that both Westminster and the Beauforts derived this emblem from a single and much older source—the Israelitish Tribe of Levi.

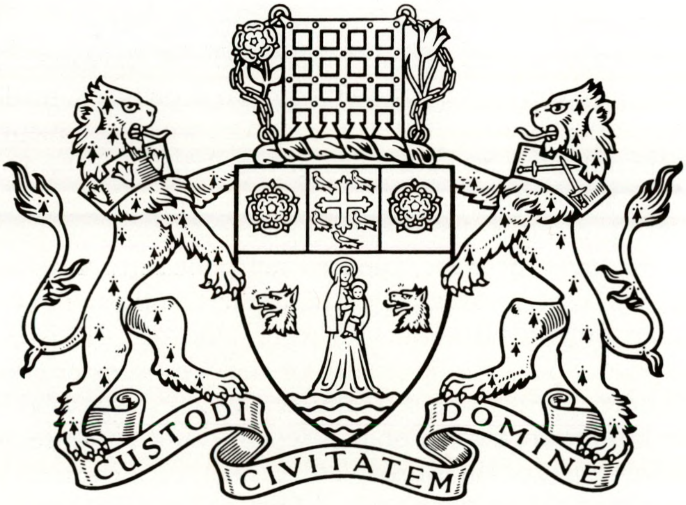
With this in mind, let us turn for a moment to that pictorial record of the Norman conquest of England called the Bayeaux Tapestry. There, in some 230 feet of hand-embroidered pictures, made in the years immediately after the Battle of Hastings, we have a record of the events of the invasion and a picture of the Arms and the armour of those taking part in it.

Our interest in this is that in the August 1966 issue of the *National Geographic Magazine* there are coloured reproductions of several parts of the Bayeaux Tapestry. On page 232, top left, and page 235, bottom left, there are suits of armour with some kind of a breast covering which has somewhat the appearance of the Westminster (Portcullis) emblem. These appear to be rectangular in shape, have a border, and within the border are twelve objects which could be representations of the twelve stones of the Breastplate. It may be, of course, that these are only a part of the knights' armour but, if they are actually replicas of the 'Portcullis' emblem, it follows that this emblem was in use long before the time of the Beauforts.

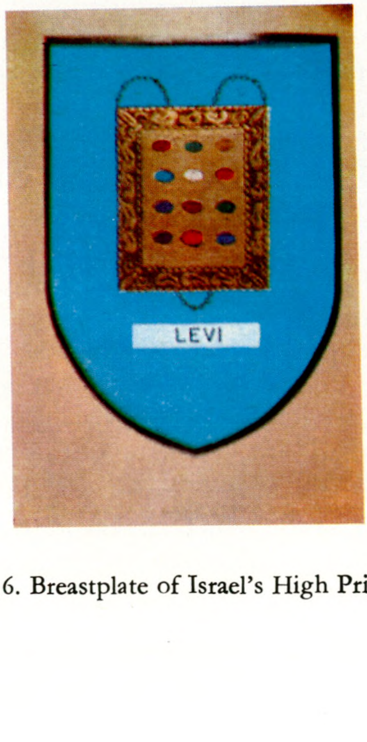
In denying that the Westminster 'Portcullis' emblem is in any way derived from the emblem of Israel's High Priest, some have pointed to the spikes at the bottom of the emblem as proof that it is nothing more than a representation of a portcullis as used in the ancient castles as a means of defence at their gates. They say that when the portcullis was lowered these spikes were to go into the ground to make it more secure. As a matter of fact, however, these spikes were not a part of Westminster's ancient emblem, being nothing more than a heraldic embellishment added in modern times. The oldest known form of this emblem has no spikes. I was assured of this by an official of the College of Heralds with whom I discussed this question.

Further, a portcullis is made of *iron* and in true heraldry would be shown as such, whereas in the Grant of Arms to Westminster (which only legalized the ancient usage of this emblem) it is definitely stated that the 'portcullis' and its two chains and rings are to be a representation of *gold*. (See *Boutell's Heraldry*, 1966 edition.)

Here it should be noted that a Grant of Arms does not necessarily mean that the emblem mentioned in the Grant was never previously used. On the contrary, those which appear in the earlier Grants were almost certainly hereditary emblems which were already ancient when the practice of granting and recording Arms first began.



235. The new Arms of Westminster, granted in 1964, incorporate features from the old City of Westminster Arms and those of the former Metropolitan Boroughs of Paddington and St. Marylebone, which were amalgamated in 1965 to form the new City of Westminster



236. Breastplate of Israel's High Priest

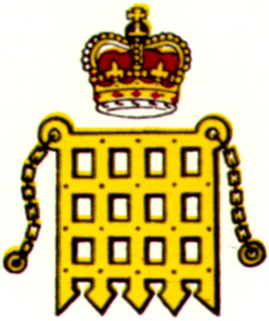
Another and very significant point is that whereas a real portcullis has a great many openings, the emblem of Westminster has only *twelve*, which is the exact number of openings in the Breastplate emblem of the Tribe of Levi.

We see, therefore, that, except that its openings have no jewels, the emblem of Westminster is an exact replica of the emblem of the Tribe of Levi. It is a plate, it is of gold, it has twelve openings, it has two golden rings fastened one each to its upper corners, and to each of these rings a golden chain is attached.

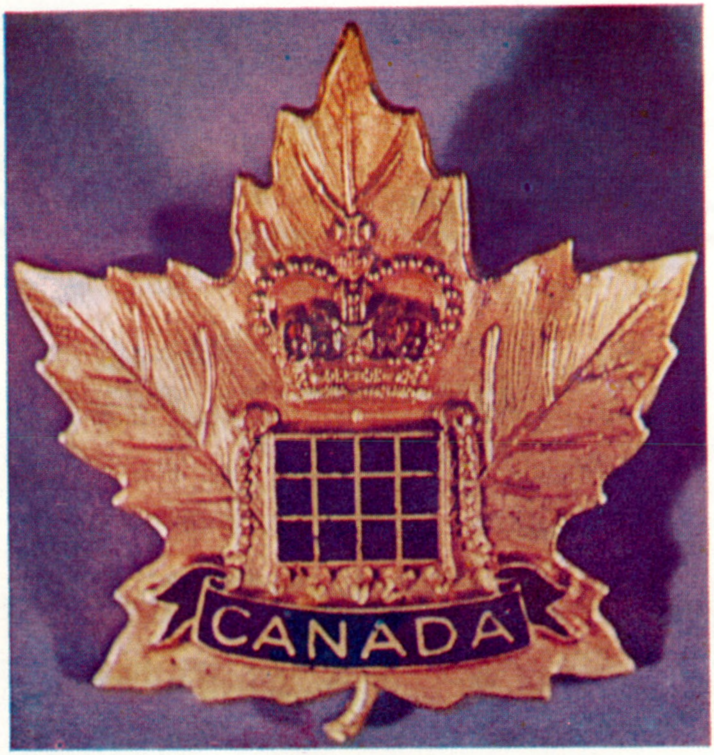
Earlier in this chapter we noted that the emblem of the civil service of ancient Israel was also a replica of the Breastplate of the High Priest.

In Britain, as in most other countries today, the Customs or Customs-Excise is one of the oldest and most important departments of the Civil Service. Note the emblem of Britain's Customs Service in Illustration 237.

We are aware, of course, that there are those who will argue that the emblem of Westminster cannot be the emblem of the Tribe of Levi, because the openings in the so-called 'Portcullis' are empty; the jewels representing the Twelve Tribes of Israel are missing. We will consider this point in a later chapter, but in the meantime let us note that Britain is not the only country in which this 'Portcullis' is the emblem of the Customs-Excise department of the Civil Service. This



237. Emblem of the British Customs Service



238. Canadian Customs cap badge

is also true in Canada, but in this case the openings in the 'Portcullis' *are* filled as shown in Illustration 238.

In view of the evidence we have presented herein, which clearly shows the emblem of Westminster to be identical with the emblem of the Tribe of Levi, and in view of the identical circumstances of the use of this emblem in ancient Israel and in Britain, we must conclude that in it we have further evidence of the Israelitish origin and identity of the Celto-Saxon peoples.

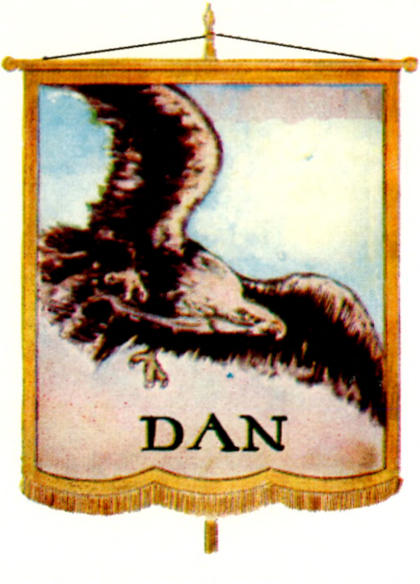
CHAPTER FOURTEEN

Israel Emblems in the United States

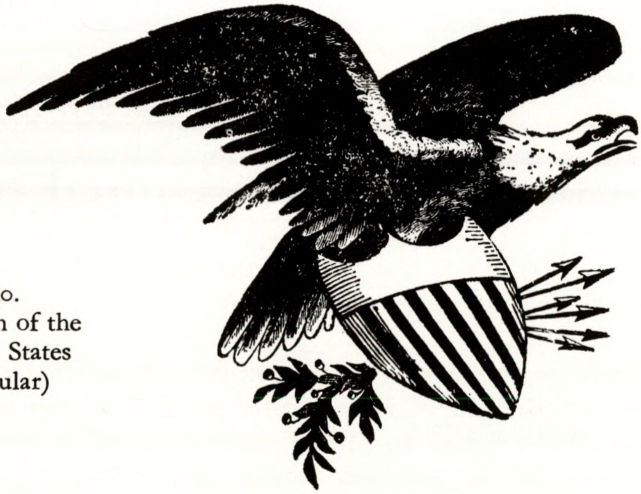
IN A PREVIOUS CHAPTER dealing with the emblems on the standards of Israel's four Brigades, we saw that the emblem of the Brigade of Dan was an Eagle.

That this *was* the emblem of the Danish Brigade is evident not only from ancient Jewish and Masonic traditions, but is also implied in the statements in *Ezekiel* 1: 10 and *Revelation* 4: 7. When we compare the picture presented in these two statements with the organizational arrangement and the positions of the Brigade emblems in the Camp of Israel, we have definite proof that the emblem on the standard of Dan was an Eagle.

In seeking to identify the Israel people today by their heraldic emblems, let us now seek a people or a part of a people whose emblem



239. The Standard of the Brigade of Dan



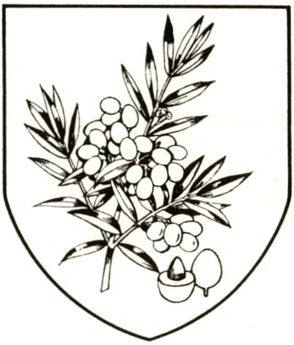
240.
Emblem of the
United States
(Popular)

is an Eagle. The search does not take long, for when we turn to the national emblem of the United States we see that its central figure is an Eagle.

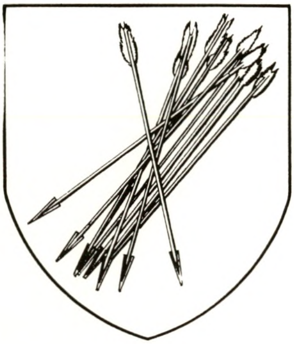
Yet the use of Israel emblems by the United States does not end with the Eagle. In our study of Israel's tribal emblems we saw that the emblems of the Tribe of Manasseh were an Olive Branch and a bundle of Arrows. This is inferred from the statement in *Genesis* 49 wherein Jacob, in blessing his sons, likened or related each of them to some object or animal or to some personal characteristic, which afterwards became the heraldic emblem of the family and tribe descended from him. Thus of Joseph we read:

> Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him (v.v. 22, 23).

In this statement Joseph is definitely likened to a Branch, traditionally pictured as an Olive Branch. However, it also speaks of archers shooting at him. As archers shoot arrows it follows that a bundle or handful of Arrows became another emblem of Joseph. These two emblems were inherited, apparently exclusively, by Joseph's elder son Manasseh, and so an Olive Branch and a bundle of Arrows became the emblems of the Tribe of Manasseh.



241.



242.

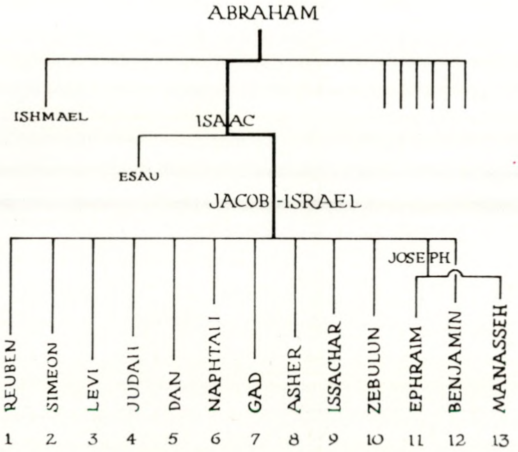
Primary and
Secondary
Emblems
of the
TRIBE OF MANASSEH

Another interesting point which arises here is that, in order of precedence, Manasseh was the *thirteenth* tribe in Israel. In view of what is said in *Genesis* 48, it is evident that a general recognition of the relative positions of the Tribes of Ephraim and Manasseh was necessary both then and for the future. To this end the number 13 was indelibly included in the heraldry of the Tribe of Manasseh.

In considering the accompanying chart (243), it should be noted that this arrangement of the tribal positions is not an arbitrary idea of this writer. Jacob had twelve sons, of whom Joseph was the 11th and Benjamin the 12th. When Joseph's descendants were divided into two tribes bearing the names of his two sons Ephraim and Manasseh, Ephraim, though the younger, was placed ahead of Manasseh and thereby succeeded Joseph in the 11th position in the roll of tribes. As Benjamin already held the 12th position, it follows that Manasseh would have to be placed in the 13th.

Having noted, therefore, that the emblems of the Tribe of Manasseh were an Olive Branch, a bundle of Arrows and the number 13, let us now consider them in relation to the national emblems of the United States, as in Illustrations 244 and 246.

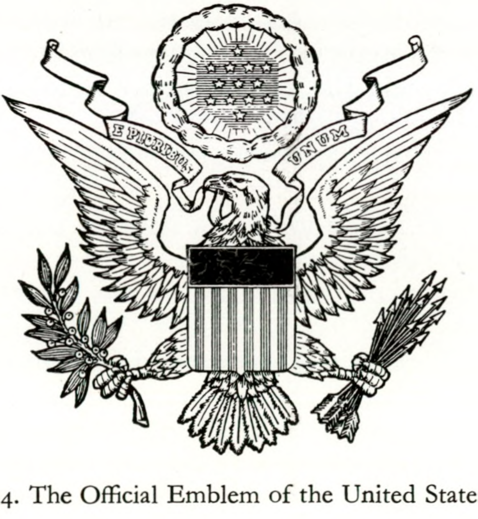
Here, clutched in the right claw of the Eagle, we see an Olive Branch and in its left a bundle of Arrows. Then, as if to emphasize the importance of these two items of identification, we see that the Olive Branch has 13 leaves and 13 olives, and that there are 13 Arrows in the left claw of the Eagle. In addition, there are 13 Bars on the Shield, 13 Stars in the circle above the Eagle, and the words *E Pluribus Unum* contain 13 letters.


ABRAHAM
ISHMAEL
ISAAC
ESAU
JACOB-ISRAEL
JOSEPH
REUBEN
SIMEON
LEVI
JUDAH
DAN
NAPHTALI
GAD
ASHER
ISSACHAR
ZEBULUN
EPHRAIM
BENJAMIN
MANASSEH
1
2
3
4
5
6
7
8
9
10
11
12
13

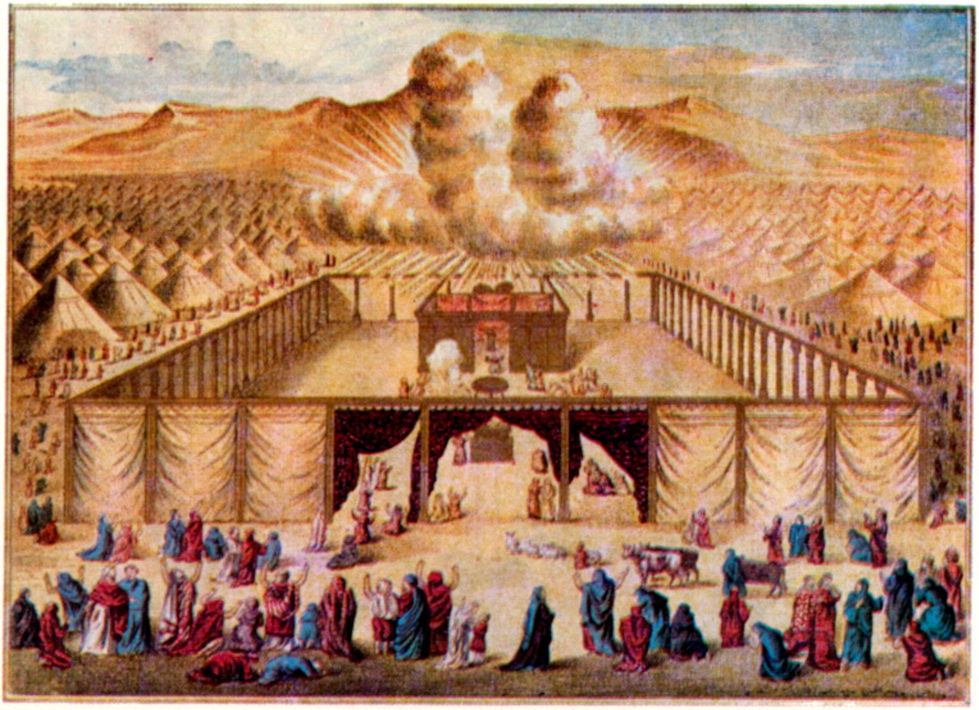
243. Israel's Thirteen Tribes

We see, therefore, that the three emblems of the Tribe of Manasseh —the Olive Branch, the bundle of Arrows and the number 13, *and* the Eagle of the three-tribed Danish Brigade, are the central figures in the national emblem of the United States.

In addition to their tribal and brigade emblems, the Israel people also had another emblem which belonged to them all and which symbolized their relationship to God.


E PLURIBUS UNUM

244. The Official Emblem of the United States

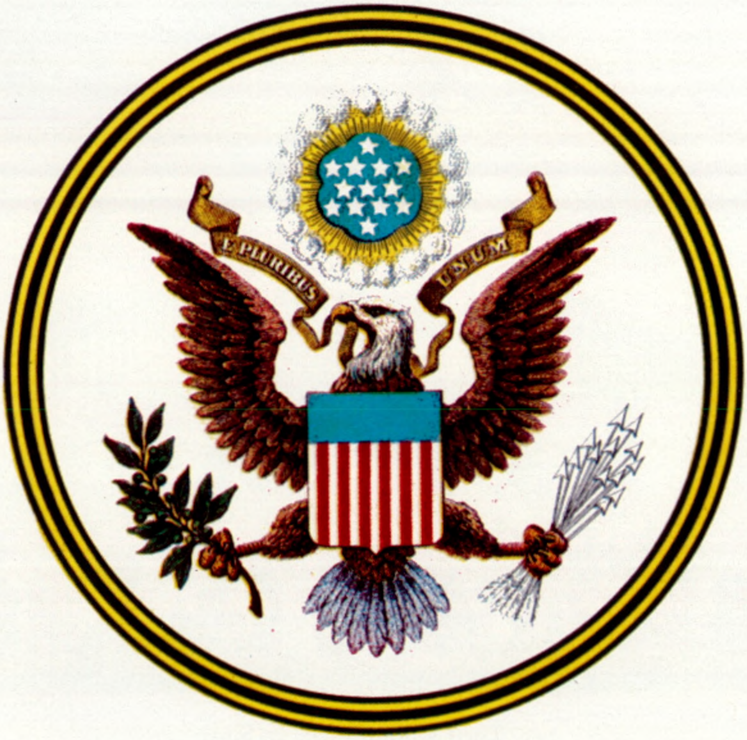


245. The Camp of Israel in Sinai

This was that mysterious phenomenon called the Pillar of Cloud, which hung over the Tabernacle at the centre of the encampment, and preceded them in the march during the whole forty years of their wandering after the Exodus from Egypt. In the dry air of the Sinai wilderness and Western Arabia this cloud would be visible for many miles, and to a distant observer would indicate the presence of Israel even though the encampment itself was not visible. Consequently, this cloud was a symbol indicating the presence of the Israel people.

As such, the use of this cloud as an emblem today is an important mark of identity indicating that the nation which uses it is one of the Israel family of nations. With this in mind let us note that this symbol holds an important place in the official heraldry of the United States, for there above the Eagle we see a circular cloud enclosing 13 Stars.

In considering the use of this emblem by the United States we should not overlook the form of the 13 Stars inside this cloud. They



246. The Great Seal of the United States of America

are in the shape of a hexagon or six-pointed star, the outline of which is identical with the Shield of David noted in a previous chapter.

To recapitulate what we have seen so far in this chapter, let us again examine the emblem of the United States as shown in Illustration 246. As we look at it we see, first of all, that its central figure is the Eagle of the Brigade of Dan. In the Eagle's claws we see the Olive Branch and the bundle of Arrows, emblems of the Tribe of Manasseh. Then we see that Manasseh's number 13 appears in the 13 leaves and the 13 olives on the Olive Branch, in the 13 Bars on the Shield, in the 13 Arrows, in the 13 Stars in the circle above the Eagle, and in the 13 letters in the words *E Pluribus Unum*. And, at the top, we see a Cloud, the emblem of all Israel and the symbol of Israel's relationship to God. Finally, we see that the 13 Stars in the Cloud form the outline of the Shield of David.

Thus, by its official national emblem and by each item in it, the United States declares itself to be an Israel nation. Yet, though the evidence we have just considered is conclusive in itself, nevertheless, the heraldry of the United States has other items of great interest and importance.

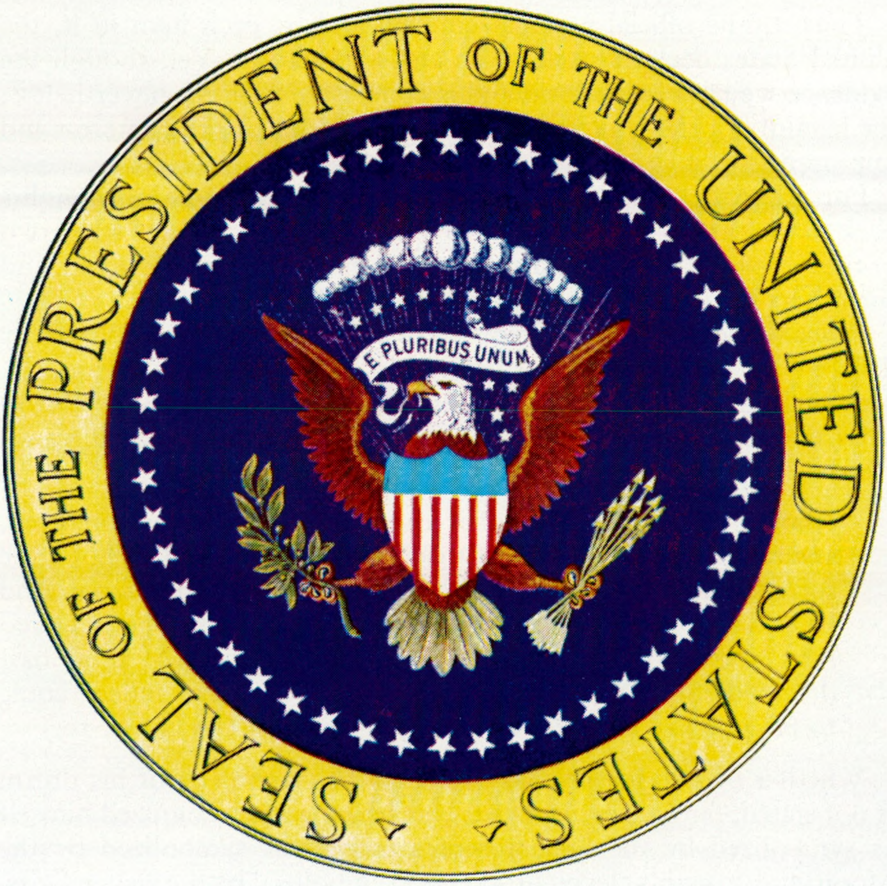
For a thorough understanding of this let us again turn our thoughts back to the early days of the Israel family. Jacob had twelve sons, two of them, Joseph and Benjamin, born to him by the wife he loved, and the others by another wife and two concubines.

Probably because he was favoured by his father, Joseph was heartily disliked by his half-brothers, and this feeling was heightened by certain dreams which Joseph had in which his brothers were always in a subordinate position in relation to him. Thus in *Genesis* 37 we read:

> And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? (*Gen.* 37: 9, 10.)

Whether or not Joseph was aware of the symbolism of his dream is not stated, but it is evident that his father Jacob recognized himself as symbolized by the Sun, Joseph's mother as symbolized by the Moon, and Joseph's eleven brothers as symbolized by the eleven Stars. So, in this prophetic dream, the Sun, the Moon and eleven Stars appear as the symbol of the whole Jacob-Israel family with the exception of Joseph himself.

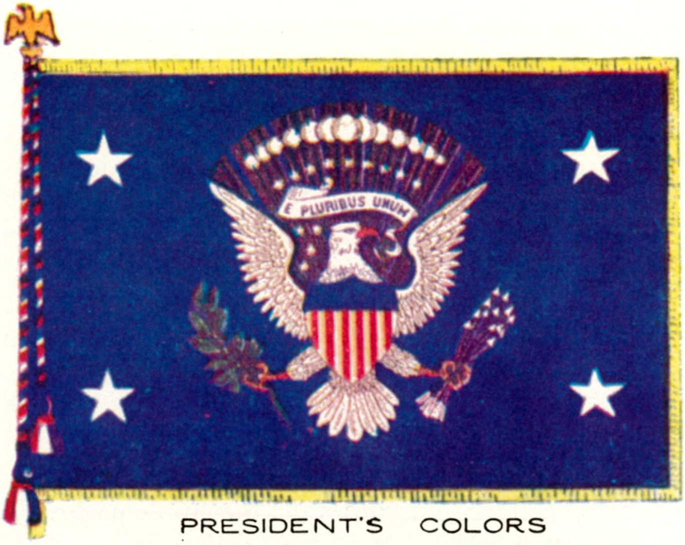
But Joseph was also a son of Jacob and therefore a part of the Israel family. Consequently, if each of Jacob's sons, and the tribe or tribes to be descended from him, are to be symbolized by a Star, then Joseph too will have to be counted, with the result that there would be twelve Stars. (Note *Rev.* 12: 1.) Yet from an heraldic standpoint this would not be a true symbol of Israel for Joseph's descendants were divided into two tribes, bearing the names of his two sons Ephraim and Manasseh and, according to the record in *Genesis* 48, these two sons of Joseph, as heads of tribes, were made equal in status


SEAL OF THE PRESIDENT OF THE UNITED STATES
E PLURIBUS UNUM

247. The President's Seal

with their uncles. Consequently, to truly represent the Israel people, this symbol would have to contain the Sun, the Moon and *thirteen* Stars.

The emphasis placed on the details of this dream is a clear indication that we are intended to notice its symbolism and, consequently, that a symbol or emblem consisting of the Sun, the Moon and a Star for each of Israel's Thirteen Tribes, must be regarded as an emblem of Israel. Where then do we find a people or a section of a people using this emblem today?



248. The President's Colours (before 1957)

The evidence presented in this and previous chapters is irrefutable proof that the Celto-Saxon peoples are the continuation of ancient Israel. Among these peoples, Britain and the United States are undoubtedly the leaders and, consequently, we would expect to find the Israel symbol—the Sun, the Moon and the Thirteen Stars—in the national emblem of one or both of them. But it does not appear in either.

Yet this emblem is still with us, for when we turn to the emblems on the Flag of the President of the United States, and also on his Seal, we find that the Sun, the Moon and Thirteen Stars hold a very prominent place among them.

As we continue our study of the relationship between the emblems of ancient Israel and those of the United States, we should keep in mind that the Twelve Tribes, when encamped, were in the form of a square or circle with three tribes on each of its four sides, and that each of these groups of three tribes formed a separate unit called in the Bible a Camp, but which for the sake of clarity we have referred to as a Brigade. We also saw that one of the three tribes on each side of this square or circle was the leader, and that the name of this tribe then became the name of that Camp or Brigade.

Here a most interesting point arises. When we read the list of these camps we see that their names as recorded in *Numbers* 2 are listed clockwise, beginning with the Camp of Judah and ending with the Camp of Dan. Thus the Camp or Brigade of Dan was number *four*. Likewise, when on the march the order of the Brigades was Judah, Reuben, Ephraim and Dan. Thus Dan was the *fourth* Brigade.

As the Hebrew language has no numerals and as the fourth letter of the Hebrew alphabet was hardly suitable for an emblem and, further, as Joseph's dream noted above definitely indicates that Stars were used to number the Tribes of Israel, it follows that the number and place of the Brigade of Dan would be indicated by the use of *four* Stars.

Having noted this, let us take a look at the emblem on the Flag of the President of the United States, as it was previous to 1957.

As we see, its central figure is an Eagle, the emblem of the Brigade of Dan. Around the border of the Flag are *four* Stars indicative of Dan's position as the Fourth Brigade in Israel. Then, held in the claws of the Eagle are an Olive Branch and a bundle of Arrows which, together with the number 13, are the emblems of the Tribe of Manasseh. We see, too, that the Olive Branch has 13 Leaves and 13 Olives, and there are 13 Arrows in the bundle held in the Eagle's left claw, 13 Bars on the Shield and 13 letters in *E Pluribus Unum*. Then at the top we see the prophetic symbol of Israel, the rays of the Sun, the phases of the Moon and 13 Stars.

That the use of the four Stars in the President's colours is not just a decorative feature, is evident from the fact that the Stars also appear on the Flag of the Secretary of State, the Secretary of War, the Attorney General, the Postmaster General, the Secretary of the Navy, the Secretary of Commerce, the Secretary of Labor, the Chief of Staff, Generals of the Army and Admirals of the Navy.

So we see that every item in the national emblem of the United States and in the official emblem of the President is an Israel emblem. There are no others and, consequently, by its use of them the United States officially declares itself to be an Israel nation.

CHAPTER FIFTEEN

The Significance of Israel Emblems in Europe

SO FAR IN OUR STUDY we have considered the heraldic evidence pointing to the Israelitish identity of the Celto-Saxon peoples almost entirely in its relation to the people of the British Isles and their descendants who originally founded the United States.

Yet there are other important sections of the Celto-Saxon peoples whose ancestors never lived in Britain. They are the descendants of those people who, though a part of the great Celto-Saxon migrations which swept across Europe in the centuries preceding the beginning of the Christian Era, did not continue on with the main body into the British Isles.

In modern times many of these have rejoined their unrecognized brethren by emigrating to Canada, the United States, South Africa and Australia but groups of various sizes still remain in nearly every country in Europe. Most of these are in the countries bordering the North Sea, where they constitute the major element in the populations of Norway, Sweden, Denmark, Iceland and the Netherlands, and probably in Belgium, Luxembourg, Finland and the Ukraine. In smaller proportions they are also to be found in Latvia, Lithuania, Estonia, Switzerland, the Provinces of Normandy and Brittany in France and in some parts of Greece, Romania, Italy, Spain and Germany.

This is a matter of very great importance. For, if we find that these Celto-Saxons in Europe have the same emblems as those who went on into Britain, then we can be certain that these emblems were in common use by the Celto-Saxons *before* any of them moved on into the British Isles. This takes us back a long way in time, for the various Saxon invasions of Britain occurred in the years between A.D. 450 and 1100, while the Celts (Gauls, Cymry, etc.) reached Western Europe, and part of them moved on into the British Isles at least as early as 600 B.C. This is only a little more than a hundred years after the fall of the Northern Ten-tribed Kingdom of Israel by the Assyrians and the deportation of the survivors away northward to the lands between the Black and the Caspian Seas, where, at this exact time, the Celto-Saxons first appear in history.

With these things in mind, let us now turn our attention to the emblems of those sections of the Celto-Saxon people still remaining in Europe. If, as we have already noted, they too have Israel emblems, and if some of these are the same as those in use in Britain and the United States, then we have proof that the use of these emblems is so ancient that it not only pre-dates the Celtic and Saxon invasions of Britain but goes back to the time of the deportation of Ten-tribed Israel from Palestine.

Further, the Celto-Saxons arrived in northwest Europe at different times and in several groups and they settled in many places all along the shores of the Baltic and North Seas from Norway to Normandy. If then we find that these groups, though living apart, have the same emblems, then these emblems *must* have had a common and very ancient orgin and *so must the peoples* who use them. Further, if these emblems are the emblems of ancient Israel, then there can be no doubt that both they and the Celto-Saxons of Britain had an Israelitish origin.

Perhaps here we should point out that in using the term 'Celto-Saxons' we are not speaking of two peoples but of *one*. Racially they were all Saxons, but we speak of them as two because they arrived in Western Europe and in Britain at different times. The so-called Celts (Gauls, Cymry, Belgae, etc.) arrived first and the Saxons (Jutes, Angles, Saxons, Danes and Normans) centuries later. The Celts and the Saxons were but two waves of the same people.

Before going on with our search for Israel emblems in Europe, there is one about which the student should be especially careful, i.e., the Eagle.

The double-headed Eagle so common in parts of Europe is the ancient emblem of those peoples and nations descended from the age-old Babylonian-Roman succession of empires; whereas the single-headed Eagle was one of the important emblems of the Israel people and especially of those descended from the three-tribed Brigade of

Dan. Thus, the double-headed Eagle is an indication that the people using it are *not* of Israel; whereas the use of the single-headed Eagle is evidence that the people using it *are* of Israel and probably of the Tribe or Brigade of Dan.*

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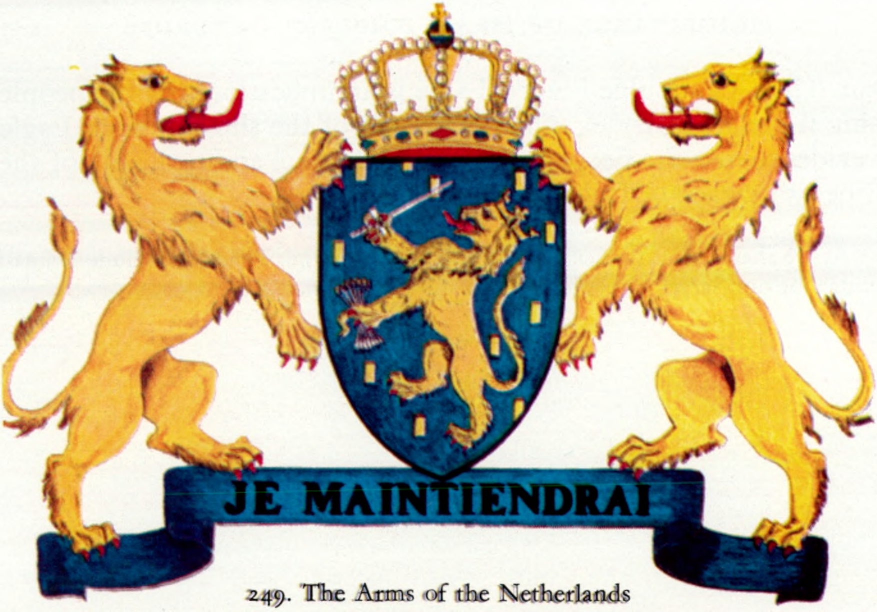
* As we shall see in the next Chapter, the Netherlands symbols include a small number of non-Israel emblems.



249. The Arms of the Netherlands

CHAPTER SIXTEEN

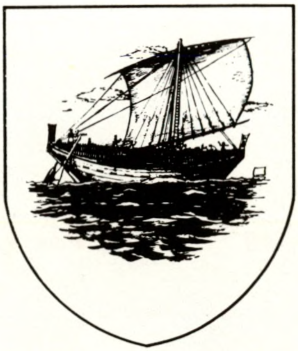
Israel Emblems in the Netherlands

IN SEEKING heraldic evidence of the Israelitish origin of the Celto-Saxons of Europe, we turn now to the Netherlands, whose national emblem is shown in Illustration 249.

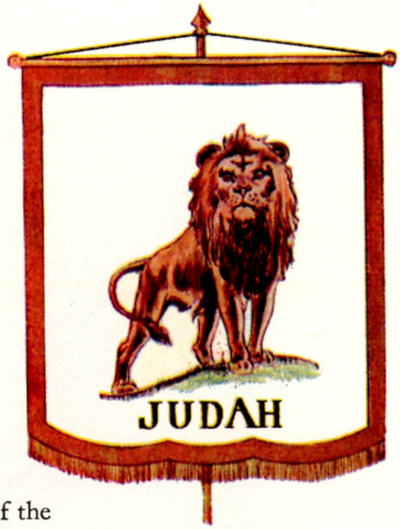
In the central position of this emblem we see a shield on which appears a tawny coloured Rampant and Crowned Lion holding a Sword. Both of these are Israelitish emblems, for as we saw in our consideration of the emblems of ancient Israel, a Rampant and Crowned Lion was the emblem of the two-tribed Kingdom of Judah and a Sword was the emblem of the Tribe of Simeon.

Then, as supporters, one on each side of the shield, we see two uncrowned Rampant Lions facing inward. Here again we have a true Israel emblem for this uncrowned Lion was the emblem of the Tribe of Judah and also of the three-tribed Brigade headed by Judah.

The fact that these two Lions face inward is also a rather interesting point. In Jewish synagogues the symbol of the Judaic religion and of



250. The Tribe of Zebulun



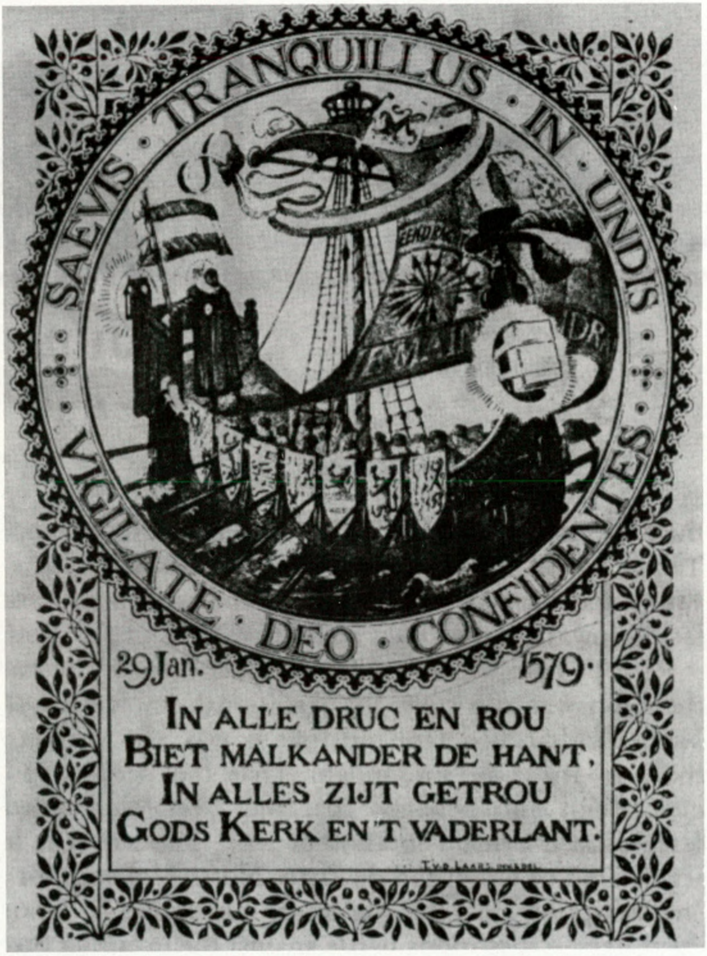
251. The Standard of the Brigade of Judah

their claimed descent from the Tribe of Judah, is composed of the two Tables of the Law surmounted by the Mitre of the Aaronic High Priest and supported by two uncrowned Lions, one on each side facing inward just as they are in the Arms of the Netherlands.

Perhaps here we should point out that for many hundreds of years the Lion was not only the traditional emblem of that part of the Netherlands called Holland, but it was also commonly referred to there as the Lion of Judah. That the people of Holland many generations ago believed that they were descended from ancient Israel is also evident in another way. The writer is indebted to Mr. Evert Smit of Koog aan de Zaan, North Holland, for a translation of an inscription on a plaque on an old house in Hoorn which commemorates a victorious battle against the invading Spaniards in 1573. This translation, in part, reads as follows:

> O, happy times, O grand golden message
> Everyone who remembers it, must rejoice:
> The country shakes and trembles, the enemy is drawing near,
> With the help of Amalek, he wants to slaughter all Israel.

Referring again to the fact that the uncrowned tawny or golden Lion was the emblem of both the Tribe of Judah and of the three-tribed Brigade or Camp composed of the Tribes of Judah, Issachar and Zebulun, we now come to another significant fact. In ancient Israel, the emblem of the Tribe of Zebulun was a Ship. Yet as we have seen, Zebulun, as one of the three tribes forming the Brigade or Camp

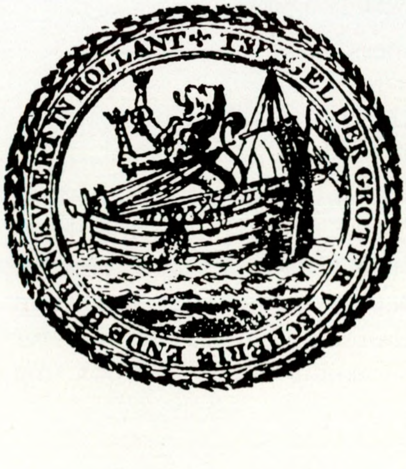

SAEVIS · TRANQUILLUS · IN · UNDIS
VIGILATE · DEO · CONFIDENTES
29 Jan.
1579.
IN ALLE DRUC EN ROU
BIET MALKANDER DE HANT.
IN ALLES ZIJT GETROU
GODS KERK EN 'T VADERLANT.

252. Holland's Ship of State

The Arms of the Seven provinces are on the side of the ship, which has the Bible on its prow. The words (by William the Taciturn) in the circle are: 'Quiet in the midst of the roaring waves'. Poem at the bottom:

'In all pressure and mourning
Offer each other the hand.
Be faithful in everything
God's Church and the Fatherland'

29 Jan. 1579: Foundation of the Union of Utrecht.


HOLLANT ✠
DER GROTER
VISCHERIE ENDE HARINCKVAERT IN HOLLANT

253. Holland's Fisher Seal

of Judah, would also come under Judah's emblem, a Lion. So members of the Tribe of Zebulun could and did use both a Ship and an uncrowned Lion as emblems.

In relation to the heraldry of the Netherlands this is amazing, for even as the Arms of the Netherlands feature the uncrowned Lion of the Brigade or Camp of Judah, so also another and much older emblem of Holland was a *ship*, the emblem of the Tribe of Zebulun. Further, as we see in the old Dutch Fisher's Seal pictured in Illustration 253, the Captain of the Ship is the Lion, thus placing these emblems, the Lion and the Ship, in the same relative position they held in the Israel encampment. This is also shown in the old Ship of State emblem of Holland, dated 1579, where we see a Ship, the emblem of the Tribe of Zebulun, with a flag at the masthead on which appears the uncrowned Lion of the Brigade or Camp of Judah. Here it should be noted that, though a Ship does not appear in the national Arms of the Netherlands today or in those of any of its provinces, it does appear in the municipal Arms of at least thirteen places.

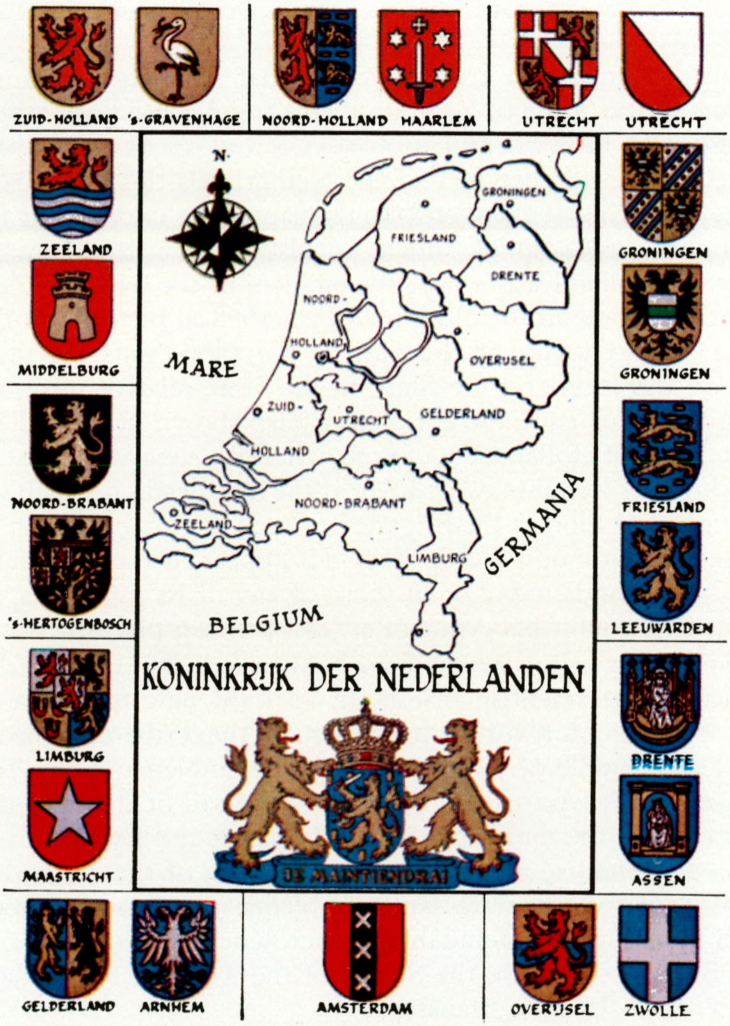
A close study of the Arms of the Netherlands will reveal still other evidence of an Israelitish origin. In its right paw the Lion on the Shield is holding a Sword, the emblem of the Tribe of Simeon, and in his left a bundle of Arrows, one of the emblems of the Tribe of Manasseh. These Arrows also appear on the sail of the Ship of State emblem and in the municipal Arms of Bergen and Eysden.

We see, therefore, that the national emblem of the Netherlands is composed of five separate Israel emblems: the Crowned Rampant Lion of the Kingdom of Judah, the uncrowned Lion of the Tribe and of the Brigade of Judah, the Sword of the Tribe of Simeon and the Arrows of the Tribe of Manasseh.

To this must be added the fact that the old emblem of Holland was a Ship, the emblem of the Tribe of Zebulun, and that the Captain of the Ship is the uncrowned Lion of the Brigade of Judah, of which the Tribe of Zebulun was a part.

Having noted these national emblems, let us now turn to a consideration of the provincial emblems.

In the picture on the following page, in addition to the national Arms which we have already considered and those of the capital city, Amsterdam, we see the heraldic emblems of the eleven provinces and their capitals. Among these emblems are *ten* Rampant Red Lions, the


ZUID-HOLLAND
's-GRAVENHAGE
NOORD-HOLLAND
HAARLEM
UTRECHT
UTRECHT
ZEELAND
GRONINGEN
MIDDELBURG
GRONINGEN
NOORD-BRABANT
FRIESLAND
's-HERTOGENBOSCH
LEEUWARDEN
LIMBURG
DRENTE
MAASTRICHT
ASSEN
GELDERLAND
ARNHEM
AMSTERDAM
OVERIJSEL
ZWOLLE
N.
MARE
GRONINGEN
FRIESLAND
DRENTE
NOORD-HOLLAND
OVERIJSEL
ZUID-HOLLAND
UTRECHT
GELDERLAND
NOORD-BRABANT
ZEELAND
LIMBURG
GERMANIA
BELGIUM
KONINKRIJK DER NEDERLANDEN
JE MAINTIENDRAI

254. The Arms of the Netherlands and its Provinces

emblem of the Zara Branch of the Tribe of Judah; *twelve* other Lions, the emblems of either the Tribe or the Kingdom of Judah; *one* Turreted Gate, an emblem of the Tribe of Simeon; and *one* of wavy lines representing Water, an emblem of the Tribe of Reuben.

It should be noted here that, in addition to the emblems on the shields, some of these provincial Arms have two supporters—larger figures standing one at each side of the shield.

These should always be considered in determining the identity of a people as they are often of more value than the emblems on the shield. This is because the emblems on the shield may indicate only the ancestry of a princely or noble house, whereas the supporters are more often the emblems of the people.

The Netherlands is composed of eleven provinces, and of these eight have as supporters two tawny uncrowned Lions, the emblem of the Tribe and of the Brigade of Judah, not shown on Illustration 254.

It is when we consider the number of times that the Lion appears in the provincial and municipal emblems that its real importance as evidence of the Israelitish origin of the people of the Netherlands is seen.

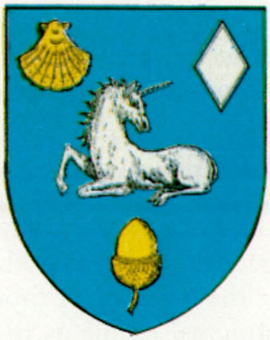
According to our count there are 1,132 provinces and municipalities in the Netherlands, each of which has its own heraldic Arms, and in these 1,132 Arms there *are* 521 *Lions*.

This rather amazing fact becomes even more significant when we note that these Lions are not all alike either in colour or posture. Thus, of these 521 Lions, 64 are the Rampant Red Lion of the Zara Branch of the Tribe of Judah; a few are the tawny Rampant Crowned Lion of the Kingdom of Judah; and the rest are the tawny uncrowned Lion, some rampant and the rest passant, of the Tribe or the Brigade of Judah.

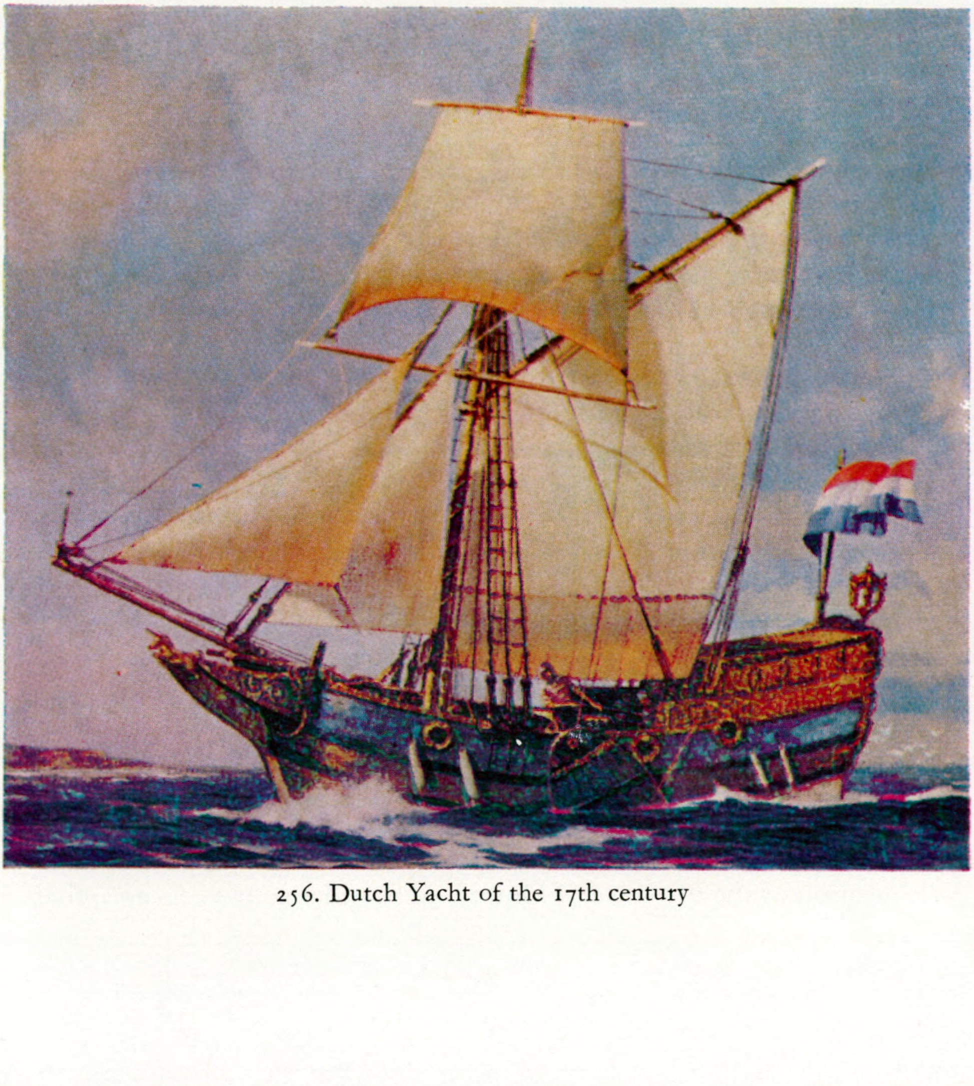
As we have already noted, a tawny uncrowned Passant (later Rampant) Lion was the emblem of the Tribe of Judah and also of the three-tribed Brigade of Judah composed of the Tribes of Judah, Issachar and Zebulun. Thus the widespread use of this emblem does not necessarily indicate their descent from the Tribe of Judah; it could also be an indication of their descent from the Tribes of Issachar or Zebulun.

It is certain, therefore, that the Lion is as much the emblem of the people of the Netherlands as it is of the people of Britain *and* as it was of the people of the Kingdom of Judah. Perhaps, then, we need not be too surprised to learn that for many hundreds of years the Lion of the Netherlands was commonly known and called the 'Lion of Judah'.

That many of the people of the Netherlands have a close racial relationship to the people of England is pointed out in a statement which appeared in a school book issued by the Department of Education of the Province of Ontario in Canada many years ago, that



255. Menaldumadeel (Netherlands)



256. Dutch Yacht of the 17th century

in the dialect of the Province of Friesland the following sentence, as well as each word in it, has exactly the same meaning in both English and Friesian:

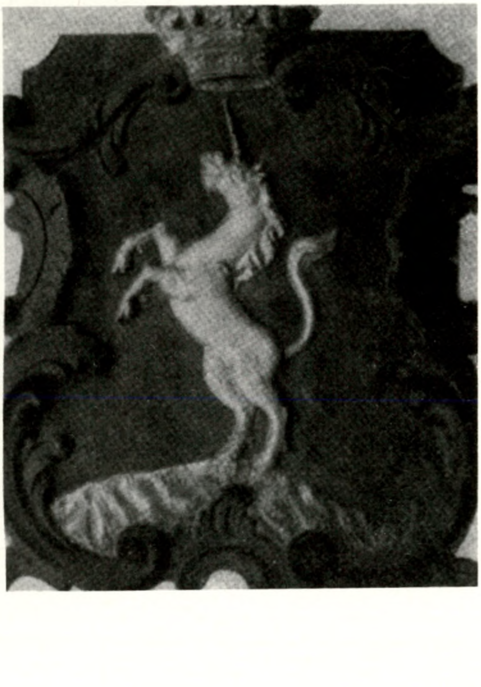
Good Butter and good Cheese
Is good English and good Friese.

Further evidence of this common ancestry, and that this ancestry is Israelitish, is to be seen in their common use of both the Lion *and* the Unicorn as heraldic emblems. The use of the Lion in both countries, and its evidence of our common Israelitish identity, has already been noted, as has also Britain's use of the Unicorn. So, remembering that the Unicorn was the emblem of the ten-tribed House and Kingdom of Israel, let us now turn to a consideration of the use of the Unicorn as a heraldic emblem in the Netherlands.

It is true, of course, that the Unicorn does not appear in the official Arms of the Netherlands as used today. Yet its use in the past is evidenced by its appearance in the Arms of several parts of the country including Hoorn and Menaldumadeel.

That the Unicorn was a traditional emblem of the Netherlands, or at least of part of it, is also evidenced by its use as an identification and as a decorative feature on the bowsprit of the Dutch 'Jaght Schips' (yachts) of the 17th century.

Further evidence of a former use of the Unicorn as an emblem of at least a part of the people of the Netherlands is to be seen on a stone tablet on a monument in the town of Dokkum, in the Province of Friesland.

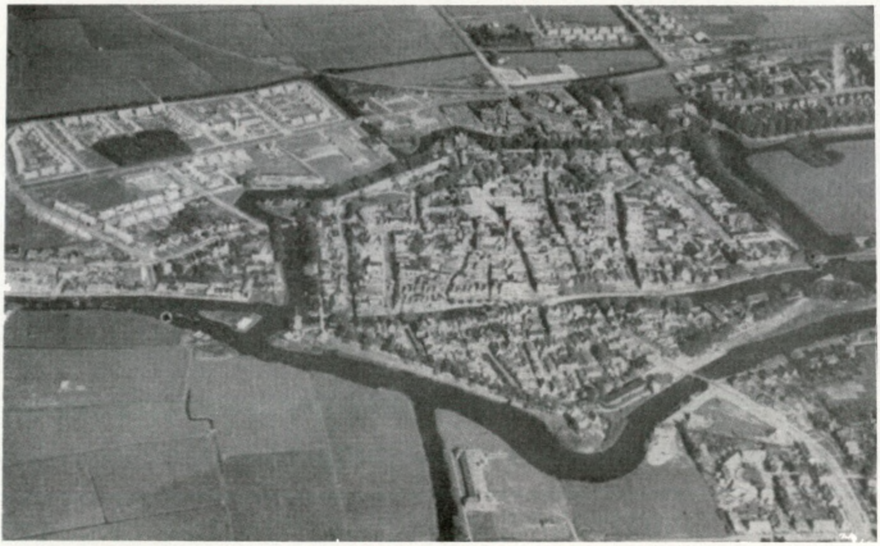


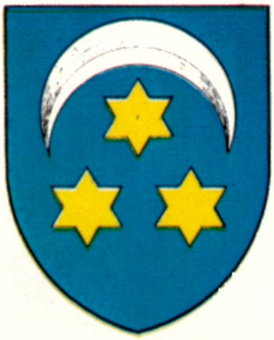
257.
Stone Tablet
in Dokkum
(Netherlands)

Dokkum is a very old city, going back to a time before the Saxons left Friesland and other coastal provinces to invade and settle in Britain. Further, Dokkum is a walled city and, while the shape of this wall was probably dictated by the requirements of military defence, it is nevertheless rather interesting that these walls form a hexagram which is almost identical with the form of the Shield of David mentioned in Chapter Eleven. The significance of this is emphasized by the fact that the Arms of Dokkum also include the six-pointed Star or Shield of David.

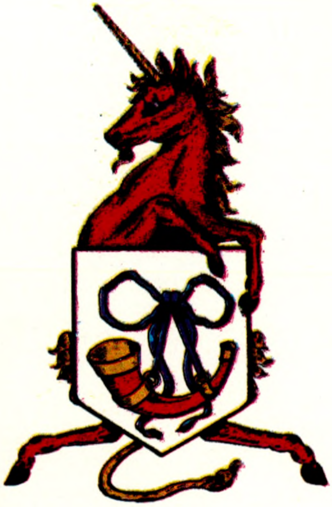
In a previous chapter we noted that, following the division of the Israel people into two separate and distinct nations, Israel and Judah, the emblem of the people and Kingdom of Judah was a Crowned Rampant Lion, and that of the Kingdom of Israel was a Unicorn. Further, we noted the ancient prophecy that in the (then) distant future the Lion and the Unicorn together would be the symbol by which the Israel people would be identified.

We also saw that this prophecy was fulfilled in Britain, where the Lion and the Unicorn are both the traditional and the official emblem of the British people and nation. That these two emblems are the





259.
Dokkum

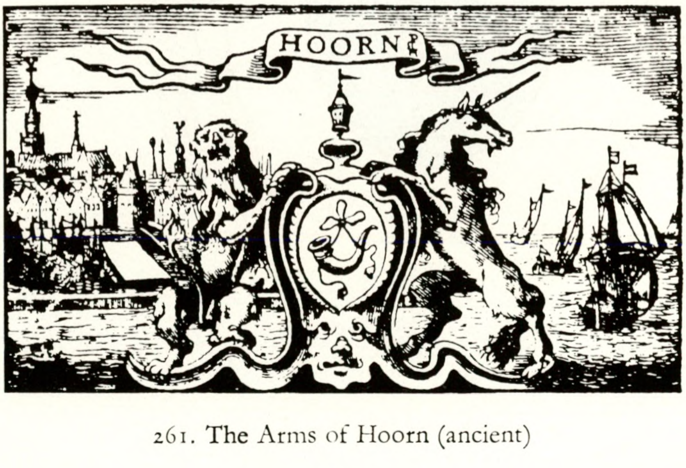


260.
Hoorn

symbol of the British people and nation is recognized by all, but what is not so well recognized is that the Lion and the Unicorn together are also an ancient emblem of many of the people of the Netherlands.

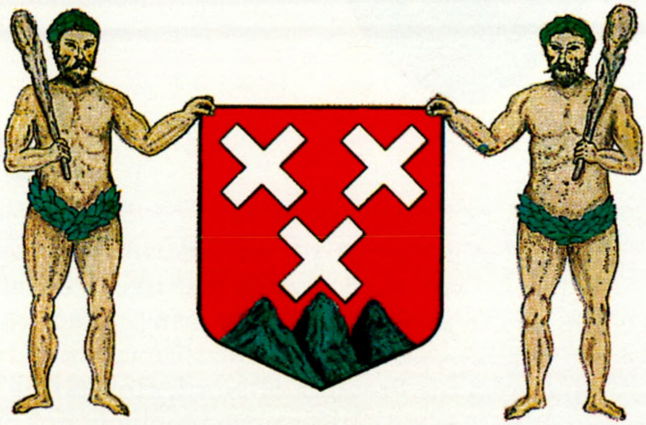
This becomes evident when we consider the Arms of the city of Hoorn, in the Province of North Holland, as they are today and also as they were more than three hundred years ago.

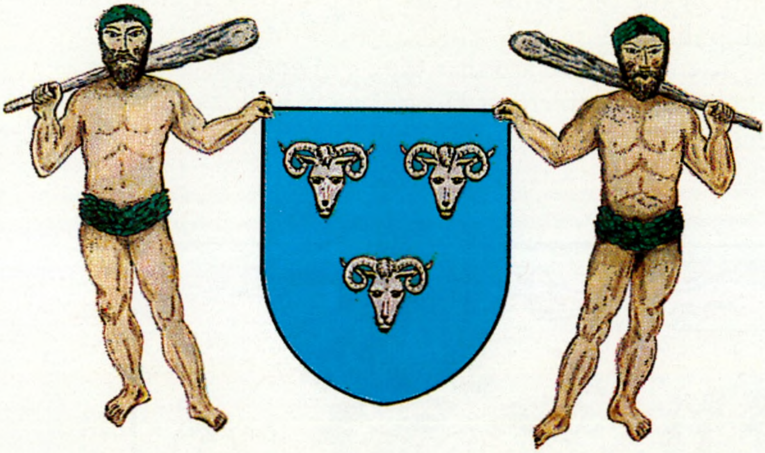
In the picture of the old Arms we see a reproduction of the front page of a book published in 1648 which records the history of Hoorn up to the year 1630. Here we see that the Lion and the Unicorn as a united emblem was the emblem of Hoorn as far back as 1630. As the purpose of this book was to record the history of Hoorn previous to 1630, it would seem to be a reasonable assumption that this emblem



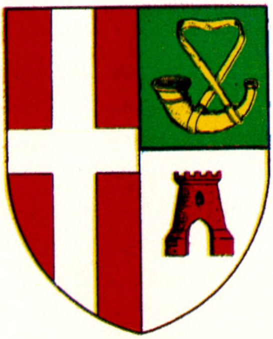
261. The Arms of Hoorn (ancient)

262. Bergen op Zoom

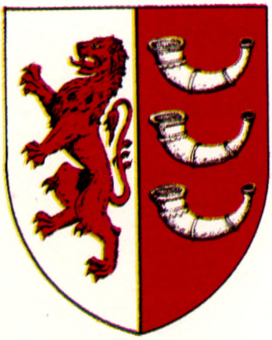




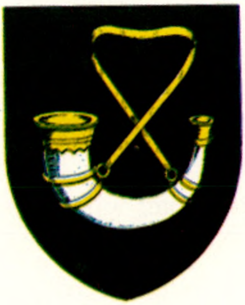
263. Sleen



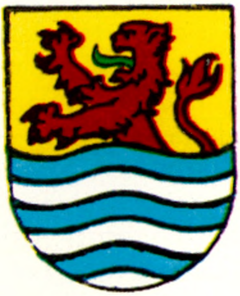
264. Vollenhove



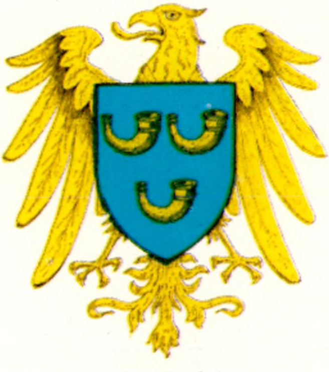
265. Eindhoven



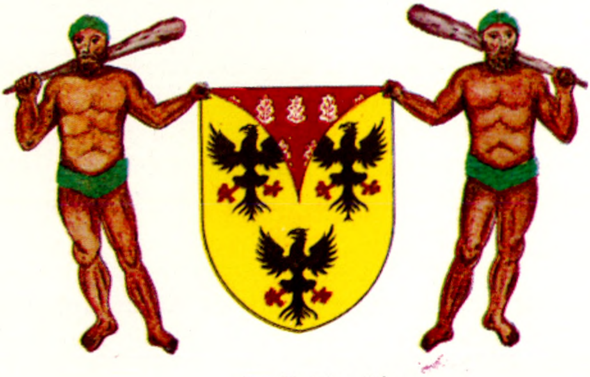
266. Oudenhoorn



267. Province of Zeeland



268. Budel



269. Zuidwolde

was not something new even then but was, rather, the emblem which had been used during all or most of the period whose history was recorded therein. If so, the use of the Lion and the Unicorn as an emblem in Holland goes back a long way in time. An interesting feature of this emblem is that there appears to be a man's face peering out from under the Shield. While this may be only a bit of artistic adornment, nevertheless, the fact remains that a Man *was* the emblem of the Tribe of Reuben.

Another interesting feature of this emblem is the Horn on the Shield. A first thought might be that this Horn was made a part of the town's emblem because the word Hoorn means horn. However, this cannot be the origin of the Horn as an emblem, for it is also an emblem of the House of Orange, of the Province of Limburg, and of Budel, Eindhoven, Oudenhoorn, Bergden, Leende, Loon op Zaan and more than twenty others.

This Horn is also a true Israel emblem. As we saw in our study of the tribal emblems, a Horn was one of the emblems of the Tribe of Ephraim and its use today, in the Netherlands as well as in England, Scotland and Denmark, is one more indication of our common Israelitish identity.

Among the other emblems of ancient Israel which appear in the provincial and municipal Arms of the Netherlands, there are a few which we should consider.

One of these is a Man, the emblem of the Tribe of Reuben and of the three-tribed Brigade of Reuben. This emblem appears in the Arms of at least twenty-four places including Bergen op Zoom, 's Hertogenbosch, Anloo, Beilen, Havelte, Oosterhesselen, Rolde, Sleen, Vries, Zuidwolde, Venlo and Sneek.

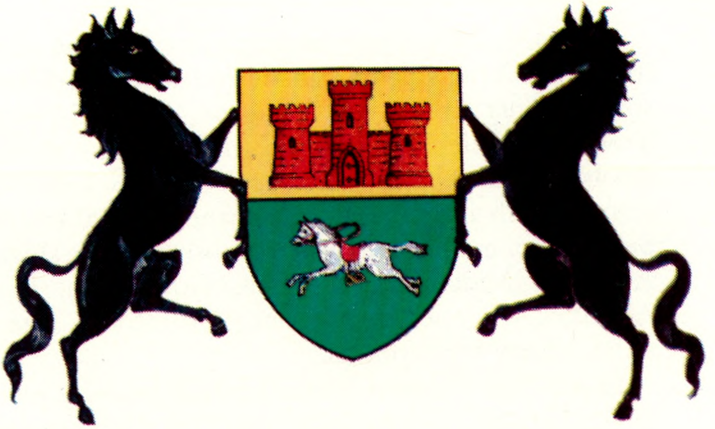
In considering this evidence we should not overlook the significance of the fact that the form and posture of the Man in the Arms of most of these places is identical with the one in the Arms of such widely separated places as Denmark, Greece, Sweden (Lappland) and some of the Scottish Clans. This also points to a common but very ancient origin.

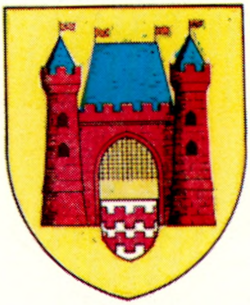
Reuben's secondary emblem, which consists of a number of wavy bars representing a body of Water, appears on the shield in the Arms of the Province of Zeeland and also in those of a dozen or more municipalities.

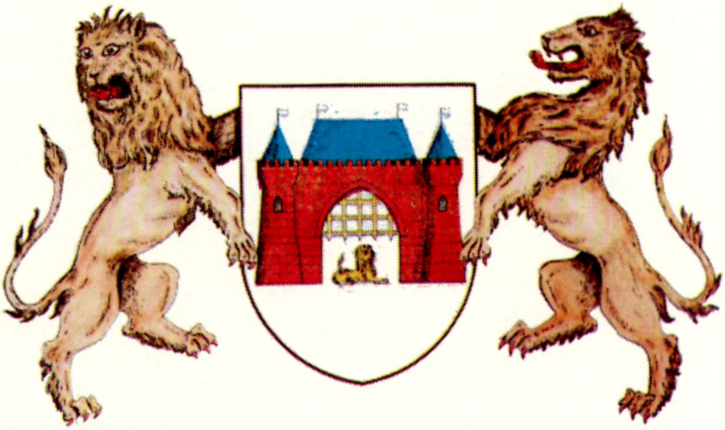
Right: 270. Zuidlaren

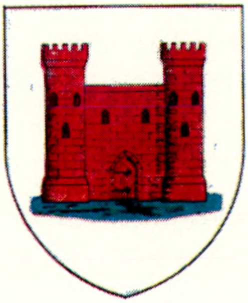
Middle row:
271. Gorinchem
272. Elburg

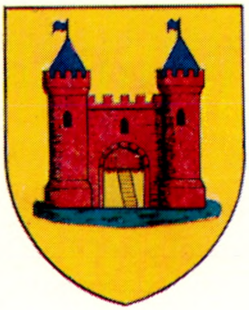
Bottom row:
273. Grootegast
274. Leerdam
275. Doesburg

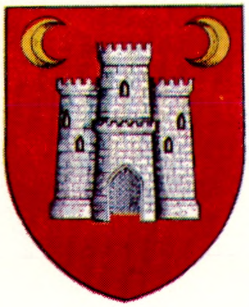












A Sword, the primary emblem of the Tribe of Simeon, appears in the Royal Arms and in those of Haarlem, Leiden, Zaltbommel and some twenty others. Nevertheless, Simeon's secondary emblem, a Towered Castle Gate, is much more widely used in the heraldry of the Netherlands than the Sword. This Towered Castle Gate, which some Jewish authorities claim is the original emblem of the Tribe of Simeon, appears in one form or another on the shields in the municipal Arms of Middelburg, Elburg, Gorinchem, Leerdam, Oudwater, Alkmaar, Wijdenes, Aardenburg, Montfoort, Rhenen, Zuidlaren and at least forty-eight others.

In previous chapters we noted the important place held by the Lion in the heraldry of ancient Israel. This Lion appears in several forms and postures: the Couchant Lion of the Tribe of Judah, the Passant Lion of the Brigade of Judah and the Rampant Crowned Lion of the Kingdom of Judah.

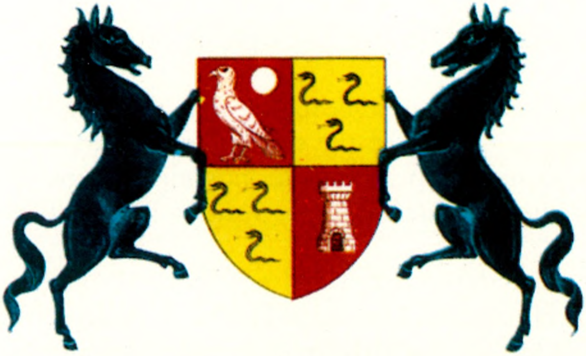
Eventually, as it became the fashion to make shields which were narrower than they were long, it was difficult to show a Lion in either a couchant or a passant position, with the result that the Couchant Lion of the Tribe of Judah and the Passant Lion of the Brigade of Judah were often merged into a single emblem, a tawny-coloured uncrowned Rampant Lion. Note the Royal Arms and also those of Elburg.

The primary emblem of the Tribe of Dan was a Serpent. This emblem, though not widely used among the Celto-Saxon peoples, does appear in the Netherlands in the Arms of Westerbork, Zaandam, Eysden and fifteen or more other places.

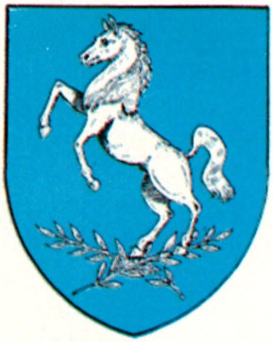
Dan's secondary emblem was a Horse, usually, though not always, white and sometimes with a rider. This also appears in the Arms of at least twelve places including Baarn, Westerbork, Zuidlaren and Winsum.

Here we should remember that the emblem on the standard of the Brigade of Dan was an Eagle. This Brigade was composed of three tribes: Dan, Asher and Naphtali. Though each of these had its own tribal emblem, they were all entitled to, and did, use their Brigade emblem, the Eagle.

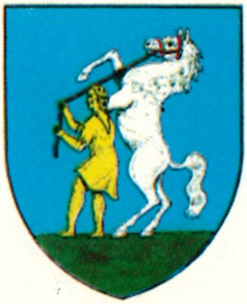
We need only glance at the heraldry of the Netherlands to see that an Eagle holds a very important place in it. However, we cannot use all of these as evidence of the Israelitish origin of the people of the



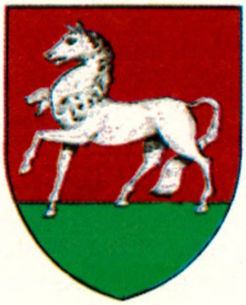
276. Westerbork



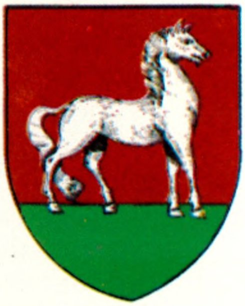
277. Werkhoven



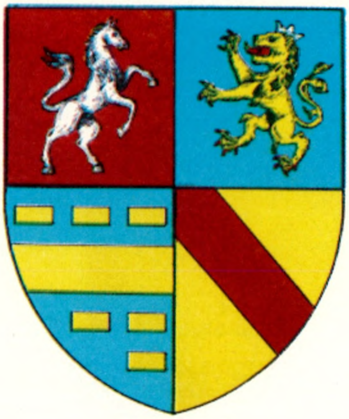
278. Baarn



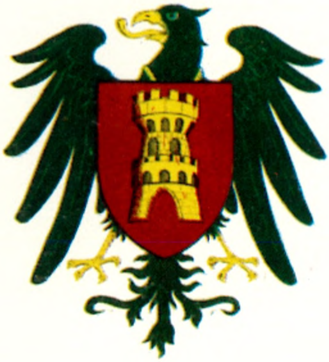
279. Assendelft



280. Hoogkarspel



281. Renkum



282. Middelburg

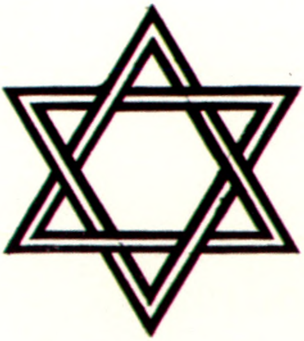
Netherlands. More than half of these emblems are the double-headed Eagle of the pre-1918 empires of Europe. Its origin is certainly not Israelitish.

Nevertheless, in addition to this double-headed Eagle, the heraldry of the Netherlands contains a number of the single-headed Eagle of the Israelitish Brigade of Dan. It appears in the municipal Arms of Budel, Middelburg, Deventer, Oosterhesselen, Zuidwolde, and at least eighteen others.

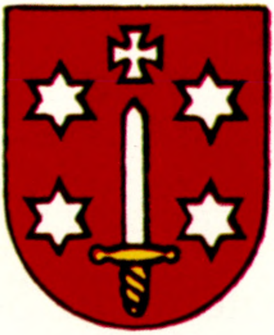
In Chapter Eleven we considered the Royal emblems of ancient Israel—the emblems of the House and Throne of David. Among these was one called the Shield of David to which we gave special attention. This emblem, sometimes called the Star of David or the Seal of Solomon, appears in two forms, one of two interlaced triangles and the other a six-pointed star.

We have been unable to find the interlaced triangles in either the national, provincial or municipal Arms of the Netherlands; nevertheless the six-pointed Star is very widely used. It appears in the provincial Arms of Drenthe and in the municipal Arms of Gouda, Poortugal, Haarlem, Dokkum, Ferwerderadeel, Genemuiden, Bemelen, Mheer and at least twenty other places.

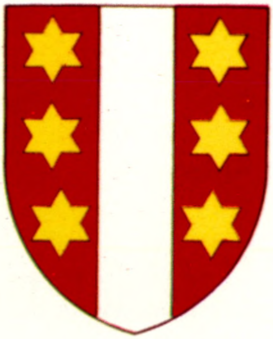
In view of these many heraldic evidences we can only conclude that, like Britain and the United States, the majority of the people of the Netherlands must have an Israelitish origin and that the Netherlands must be recognized as one of the family of nations comprising modern Israel.



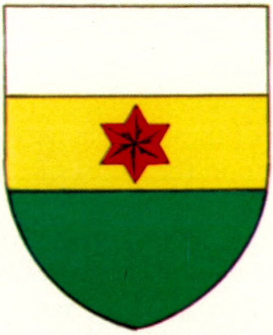
283. The Shield or Star of David



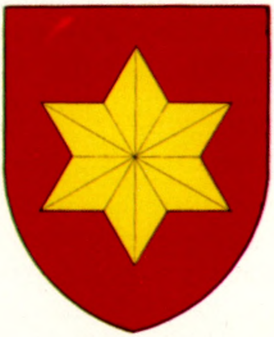
284. Haarlem



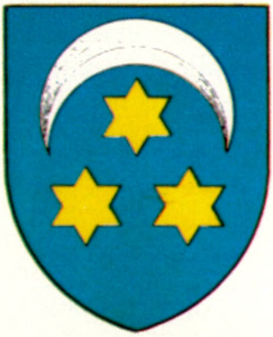
285. Gouda



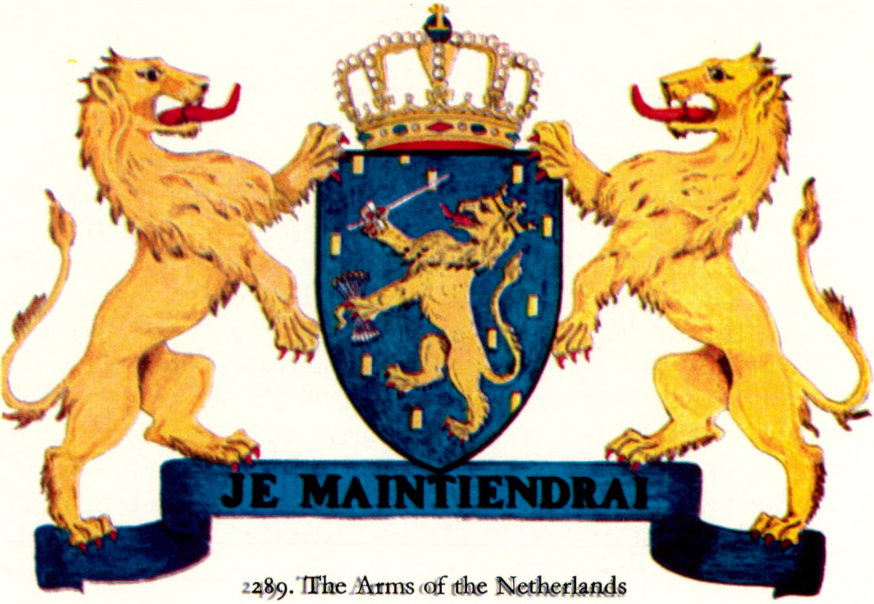
286. Kollumerland



287. Gouderak



288. Dokkum



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289. The Arms of the Netherlands

CHAPTER SEVENTEEN

Israel Emblems in Scandinavia

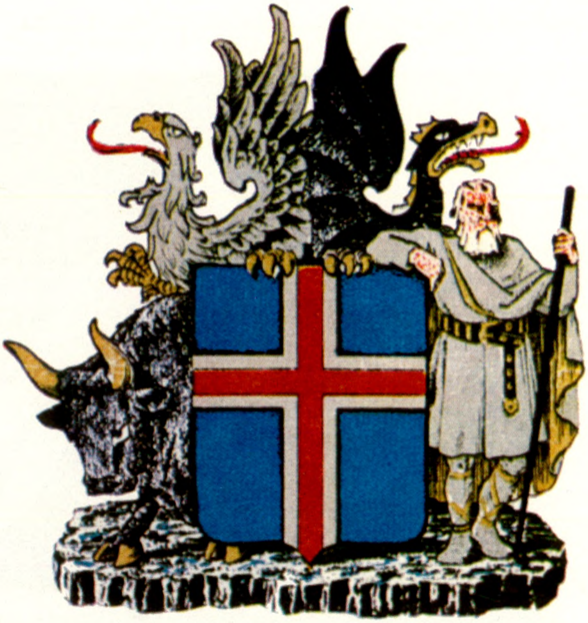
ICELAND

As we continue our search among the Celto-Saxon nations for heraldic evidence of our Israelitish identity, we now turn to Iceland. While the number of emblems used by this section of the Celto-Saxon people is not large, those which they do have are very interesting.

It will help our understanding of the significance of these emblems if we realize that, because of its geographical position in the midst of the stormy North Atlantic, there has been little immigration into Iceland since the country was first settled in the 9th and 10th centuries by Norsemen from Scandinavia and Denmark. Consequently, almost all of the people of Iceland have a Norse ancestry and, as such, are descendants of the northern wing of the great Saxon migration which swept north-westward across Europe from the western shore of the Caspian Sea, in the centuries immediately before the beginning of the Christian Era.

Having had little contact with other peoples for a long period of time, the legends, folklore and emblems of the people of Iceland must have been derived from their Norse ancestors and before that from the Saxons. Evidence of this is to be seen in the fact that at least two of their national emblems are also the emblems of other sections of the Celto-Saxon people. Consequently, as the Saxons first appear in history in Iberia and Albania on the western shore of the Caspian Sea, it follows that the legends, folklore and emblems of the Icelandic people must go back to the approximate time and place where the Israel tribes disappeared and the history of the Saxons began.

The importance of this becomes apparent when we consider the fact that when the Norsemen first arrived in Iceland they settled in, or were divided into, twelve communities or districts. While this may have been the result of local conditions, nevertheless, it is certainly reminiscent of the *Twelve* Tribes of Israel. Interesting, too, is the fact



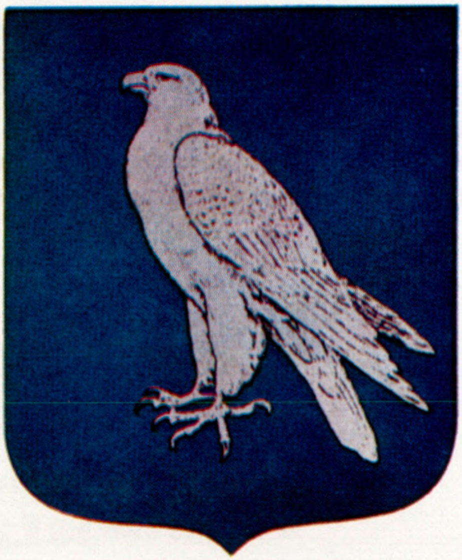
290. The Arms of Iceland

that even as the Twelve Tribes of Israel were divided into *four* Brigades of three tribes each, so also the twelve original settlements in Iceland were divided into *four* districts or provinces.

Viewing this similarity from a heraldic standpoint, perhaps we should also note that the emblem on the shield in the original Icelandic Arms consisted of *twelve* bars. These could symbolize either the original twelve communities of Iceland, or the descent of the people of Iceland from Twelve-tribed Israel or *both*.

Further, ancient Israel, before its division into two nations, had a national standard on which were the likenesses of four beasts (living creatures), the emblems of the four Israel Brigades. Likewise, in the folklore of Iceland there are *four* legendary beasts called the Land Guardians, two of which, a Man and a Bull (Ox), are the same as two of Israel's four Brigade emblems. These Land Guardians appear today as supporters in Iceland's national Arms, as we see in Illustration **290.**

Having noted the heraldic significance of the Man and the Bull in the Arms of Iceland, let us now consider another creature which appears above the Bull. It is called a Vulture. Yet, as represented in these Arms, it bears very little resemblance to a Vulture. Rather it has the appearance of an Eagle.



291.
The Falcon Emblem
of Iceland

The possibility that, in the ancient folklore of the Norse people, this third Land Guardian may have been an Eagle is supported by another of Iceland's traditional emblems. This one, called a Falcon, is not now used in the national Arms but it remains one of Iceland's traditional emblems. The use of the name Falcon, however, tends to obscure the fact that the falcon is the nearest relative of the eagle, and that the Eagle was one of the ancient emblems of the Norsemen from whom the Icelandic people are descended.

Further, the Eagle was the chief emblem of Norway and Denmark during the years that people were leaving there to settle in Iceland.

So, in view of the fact that two of Iceland's four emblems, the Man and the Bull, are identical with two of Israel's four Brigade emblems, that Iceland's Falcon emblem seems to have been derived from an older Norse emblem, the Eagle, *and* that one of Israel's other Brigade emblems was an Eagle, we accept it as a reasonable deduction that in early Icelandic or Norse times, the emblem now called a Falcon *was* an Eagle *and* that this is also the true origin of the Vulture emblem in the Arms. Lief Ericson's Raven emblem may also be only a variation of the ancient Eagle emblem of the Norsemen.

What then of the Dragon, the fourth supporter in these Arms? Having seen that the Bull and the Man are two of Israel's four Brigade emblems, and if we accept the assumption that the Vulture emblem was originally an Eagle, then the fourth emblem should be a Lion for, as we have seen, the emblems of Israel's four Brigades were a Lion, a Man, an Ox and an Eagle. How then does a Dragon appear in the Arms of Iceland in the place of the Lion?

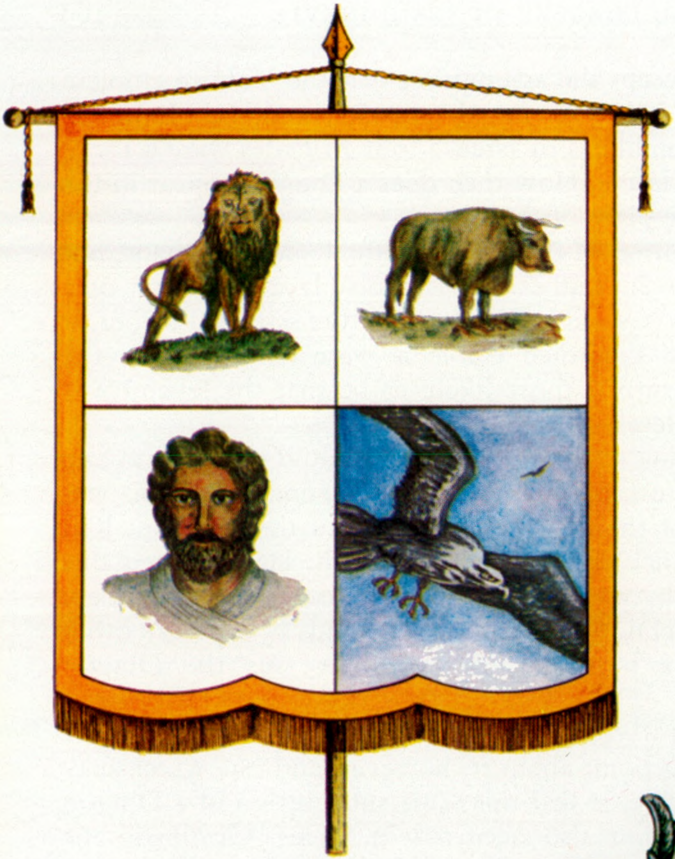
We are aware, of course, of the legend of the Land Guardians, but this is hardly the answer. Rather this is probably a distortion of a Norse folk tale which was old before Iceland was settled. Further, it implies that the Land Guardian emblems were derived from the legend, whereas the truth is more likely to be that the legend was derived from the emblems.

However, in returning to our question, we should note that at one time Iceland did have a Lion among its heraldic emblems. This was not the tawny Lion of the Brigade of Judah but the Rampant Red Lion of the Zara Branch of the Tribe of Judah. Having used this emblem in the past, why was it not used in the Arms? Certainly there is no Dragon in the heraldry of ancient Israel and, as Iceland's other emblems proclaim its Israelitish identity, why was the Dragon chosen?

To this question we have, so far, been unable to find a satisfactory answer. An interesting point about it, however, and one which may eventually provide a clue, is that this same substitution of a Dragon for a Rampant Red Lion also occurred in Wales. Originally the Rampant Red Lion was the emblem of all Britain, but in Wales, at some time in the past, this Lion was replaced by a Dragon.

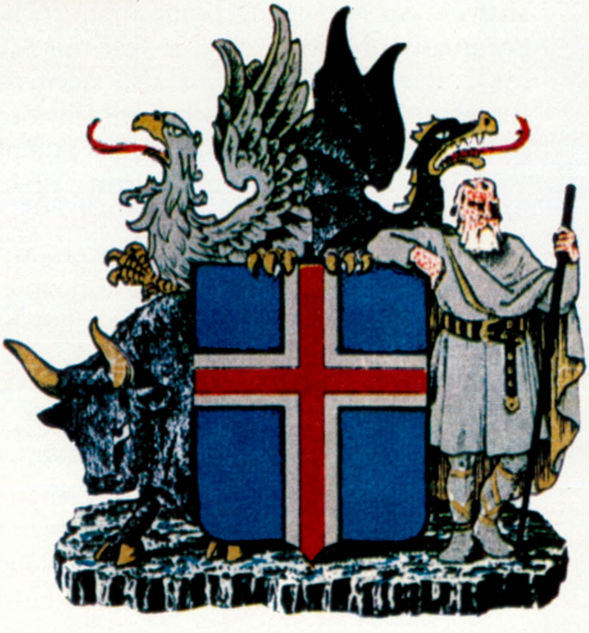
Hidden away in the early history of Iceland there is an interesting item which, though not a part of Icelandic heraldry, is, nevertheless, related to an emblem which appears in the heraldry of some of the other sections of the Celto-Saxon people.

Though previously an independent republic, Iceland, in the year 1262, came under the rule of the King of Norway who appointed a viceroy (Earl) to govern the country for him. As evidence of his appointment and authority, the King gave this viceroy an emblem (a grant of Arms) *and a Horn*. Likewise, in the early history of York Minster, we have a record more than a thousand years old of a transaction by which a Saxon or Danish nobleman of Yorkshire gave a piece of land to York Minster by a Deed which consisted of a *Horn* filled with wine. They still have the Horn.



292.
The National Emblem
of Twelve-Tribed
Israel

293.
The Arms of Iceland



While a further study of this use of a Horn as a Deed of land and as a symbol of authority might yield interesting results, we do know that the Horn is an heraldic device in the Arms of several places in Britain, the Netherlands and Denmark, and also in the Arms of several of the Scottish Clans. Further, as we saw in our study of Israel's tribal emblems, a Horn was one of the emblems of the Tribe of Ephraim.

As an exclusive Israel emblem, a Horn would have no meaning for any other people. Consequently, its use by the King of Norway as a symbol of delegated authority and its recognition as such by the people of Iceland, is one more bit of evidence pointing to the Israelitish origin of the Norse people both in Iceland and Norway.

Even without these interesting deductions, however, the fact remains that in their use of the Man, the Bull and the Falcon (Eagle) as their national emblems, the people of Iceland officially declare their Israelitish identity.

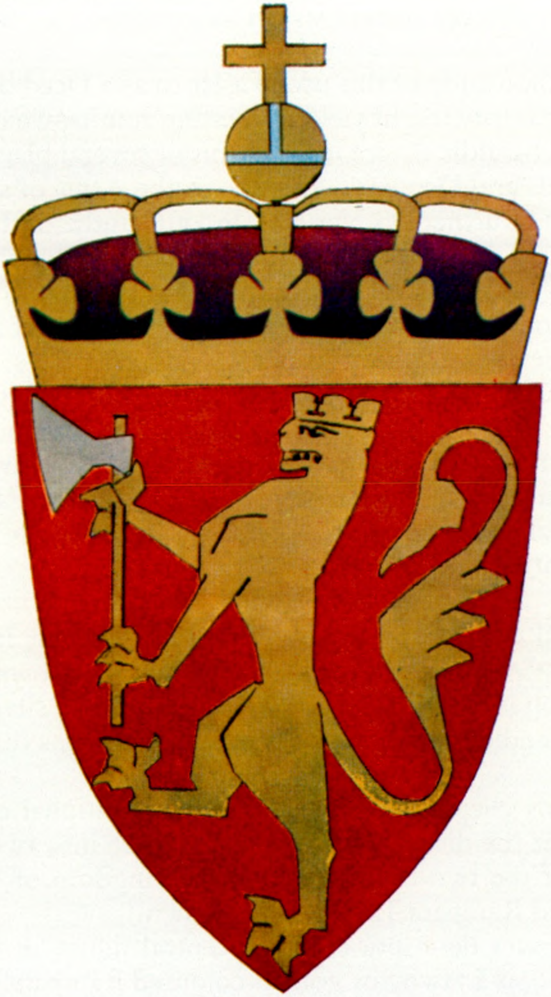
NORWAY

The national emblem of Norway is remarkable for its simplicity. It consists of a Crowned Shield on which appears a Crowned Rampant Lion. This Lion is golden in colour and is holding a silver axe which has a golden handle. Unlike most other national Arms this one has no supporters.

In a previous chapter dealing with Israel's national emblems, we noted that after the division of the Israel people into two kingdoms, the emblem of the two-tribed House and Kingdom of Judah was a tawny coloured Rampant Lion with a Crown.

This is an exact description of the central figure in the Arms of Norway. It, too, is a tawny or golden-coloured Rampant Lion, and it, too, has a Crown. This likeness cannot be ignored for, as the purpose of heraldic emblems is to identify and prove continuity, it follows that the Lion emblem of Norway is in itself an indication that some of the people of Norway are the descendants of the people of the Kingdom of Judah.

Here we should note another point. As the House and Kingdom of Judah was composed of only two of the Israel tribes—Judah and Benjamin—it follows that the people who brought the Crowned Rampant Lion of the Kingdom of Judah into Norway could have been descendants of either the Tribe of Judah or the Tribe of Benjamin, or both.



294. The Arms of Norway

In thinking of this, we must remember that each of the Israel tribes had its own tribal emblem and that the emblem of the Tribe of Judah was an uncrowned Lion, usually shown in a couchant position. However, when it became the custom to depict emblems on shields which are longer than they are wide, the couchant Lion would have to be crowded into a rampant position.

This is a very interesting distinction for, when first used as a national emblem of Norway, the Lion, though rampant, was not crowned. This would indicate that the people who first brought the

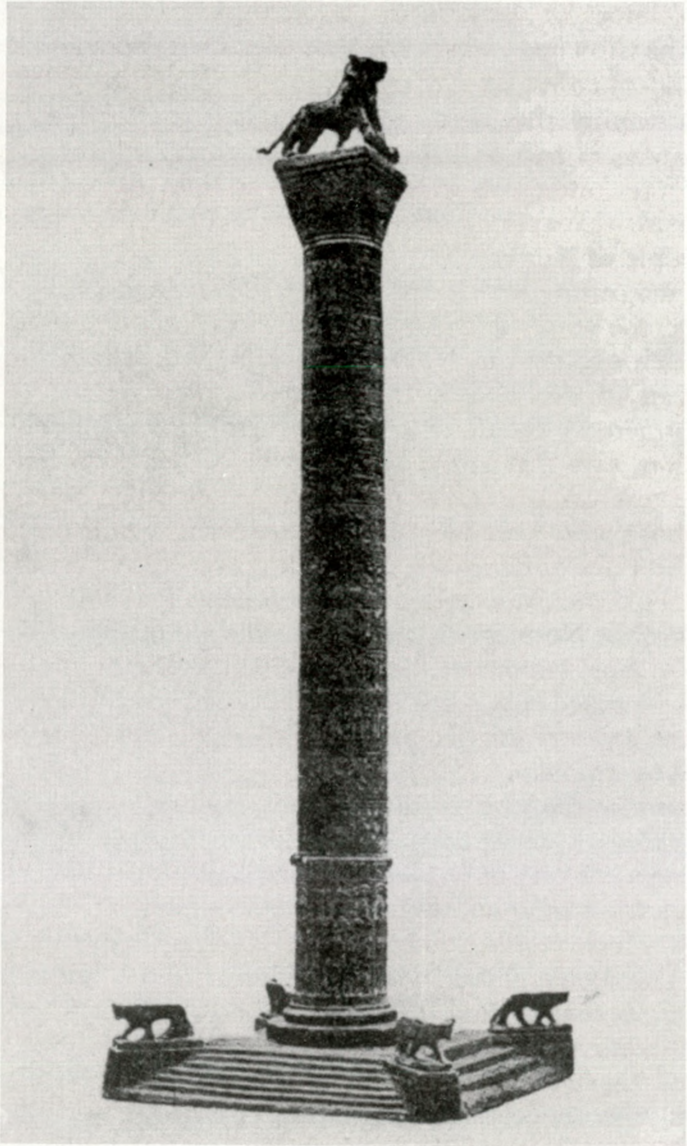
Lion emblem to Norway were of the Tribe of Judah or of one of the other two tribes of the Brigade of Judah, whereas those who later brought the Crowned Lion of the Kingdom of Judah could have been descendants of either the Tribe of Judah or the Tribe of Benjamin.

The possibility that those who brought the Crowned Lion into Norway may, in part at least, have been of the Tribe of Benjamin raises another interesting point. For, in spite of official denials, the belief persists that at one time a Wolf was an emblem of at least a part of the people of Norway.

In an interesting article in the July 1971 issue of the *National Geographic*, the writer quotes from an ancient song describing a great battle which occurred in Norway about the year A.D. 900, in which the warriors are described as 'wolf-coated'.

Perhaps here we should note that Professor Hannay, in his *European Race Origins*, says that a part of the Tribe of Benjamin left the East about the year A.D. 300 and went to what is now called Norway. Thus, among those who were later called Norsemen would be some who were of the Tribe of Benjamin. As all authorities agree that the emblem of the Tribe of Benjamin was a Wolf, it follows that among the Norse ancestors of the Norwegians were some who would have this emblem. One of the most famous of them was called Rollo the Wolf. Further, it should be noted that some of the Clans of Scotland have a partial Norwegian ancestry *and* that several of these, or their Chieftains, have a Wolf as an emblem.

There is also the story published some years ago to the effect that just prior to the German invasion of Norway in 1940, the Norwegian Government, or one of its departments, had invited the submission of designs for a monument to be erected in front of the Parliament buildings which would symbolize the Norwegian people and their history. The design chosen was of a column topped with a Lion and guarded at its base by four Wolves. It is known that a wooden model of this column was made, but before the monument itself could be completed the German invasion occurred with the result that the drawings, the model and all official knowledge of this planned monument seem to have disappeared. Yet it is very unlikely that this story could be entirely fictional. It came out of Norway and who there, or anywhere else, would want to invent it? Further, a picture of the model was taken, a copy of which appears on the next page.



295. The Wolf-guarded Column

Another of the old emblems of the Norse people was the Eagle. Though this emblem does not appear in the Arms of Norway today, we know that it did in the past, and the available evidence indicates that it was the chief emblem as late as the year 1257. In a very interesting and informative article entitled 'The Coat of Arms of Norway' by Hallvard Traetteberg, First Archivist of the National Archives of Norway, we read:

> The origins of the Norwegian Coat-of-Arms can be traced back to the emblems on banners, shields and other armorial bearings used by Norway's kings and the pretenders to the throne during the twelfth and thirteenth centuries. King Sverre (1177–1202) used a banner and a shield with a device on it, but whether it was a lion or an eagle is not known for certain; on the banner there was probably an eagle. His great-grandson, Hakon the Young (1240–1257), did have an eagle on his shield, as may be seen in his Royal Seal.

We see, therefore, that, though not now used, the Eagle has an important place among the ancestral emblems of the Norwegian people. As the Eagle was the emblem of the three-tribed Israelitish Brigade of Dan, its use by the Norwegian people is a clear indication of their Israelitish origin. When to this we add their present emblem, the Crowned Rampant Lion which was the emblem of the two-tribed Kingdom of Judah, then we have the Biblical two witnesses and we accept the matter as proved.

Before ending our consideration of the emblems of Norway, perhaps we should note that the Lion in the national Arms is brandishing an axe. So far we have been unable to find any evidence that an axe was ever used as an emblem in ancient Israel. Nevertheless, there is a sense in which it is an Israel emblem for, as we read in *Jeremiah* 51: 20, God says of Israel: 'Thou art my battleaxe and weapons of war.'

SWEDEN

Before turning to a consideration of the heraldic evidence, we should note that the name Sweden is in itself an indication of the Israelitish origin of the Swedish people.

This becomes evident when we remember that in the Hebrew language of ancient Israel there were no vowels and, consequently, when transferring the name of a person, a people or a place from Hebrew into English or the language of most other countries of Europe, the necessary vowels had to be inserted. Further, there was no international rule as to which vowel—a, e, i, o or u—should be used, with the result that an Israelitish name might appear in the languages of Europe spelled in as many as five different ways.

For example, in English the name of one of the great rivers of Europe is the Danube. Yet in Germany and Austria it is the Donau, and farther downstream it is the Dunaj. Thus the basic part of the name of this river is spelled in three different ways—*Dan*, *Don* and *Dun*—and it could also have been *Den* or *Din*.

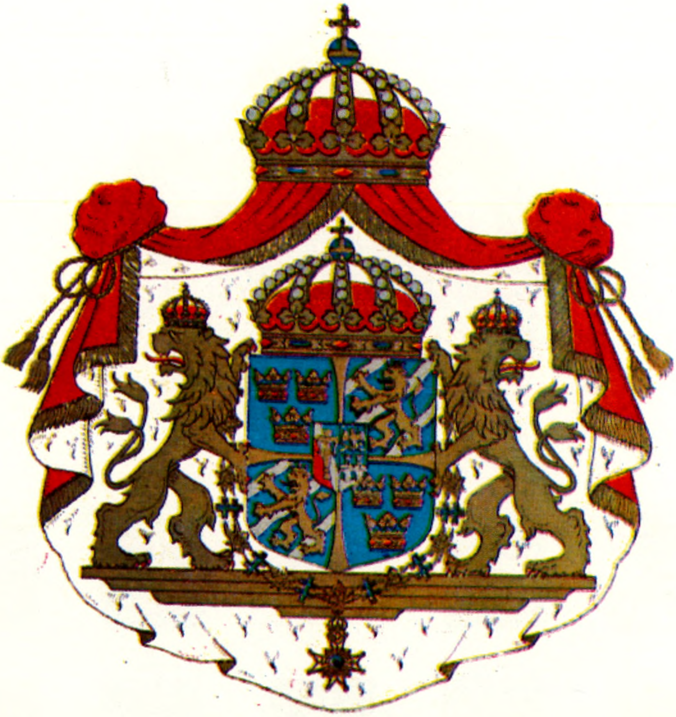
The importance of this has been almost entirely overlooked by students of history. Somehow they have failed to note the significance of the fact that *Dan*, *Den*, *Din*, *Don* and *Dun* are simply different spellings of the Hebrew name *Dn* (*Dan*), the name of one of the Twelve Tribes of Israel and also of one of its four Brigades.

Swe*den* is a part of the area of northern Europe called Scan*din*avia. So, by their use of these two names, the people of Swe*den* identify themselves as a part of the Israel people. We should also note that the ancient name of the Gulf of Bothnia, the shore of which forms the eastern boundary of Swe*den*, was the Co*dan*us Sea.

With this in mind, let us now consider the national emblem of Sweden as shown in Illustration 296.

As seen there, the central feature of the national emblem of Sweden is a crowned shield with two Lions as supporters. These Lions are tawny or golden in colour, rampant in posture, and are crowned. As such they are identical with the national emblem of that part of ancient Israel called the House and Kingdom of Judah.

Turning to the shield, we see first of all that it is quartered as was the standard of Twelve-tribed Israel before the nation was divided into the Kingdom of Israel and the Kingdom of Judah. In two of these quarters we see wavy bars representing Water, which was the secondary emblem of the Israelitish Tribe of Reuben. Then, superimposed on these wavy bars, we again see the Crowned and Rampant Lion of the House and Kingdom of Judah. At the centre of this shield there is a smaller one on which we see an Eagle, the emblem of the Brigade of Dan, and a Vase or Cup which resembles the emblem of the Tribe of Asher.

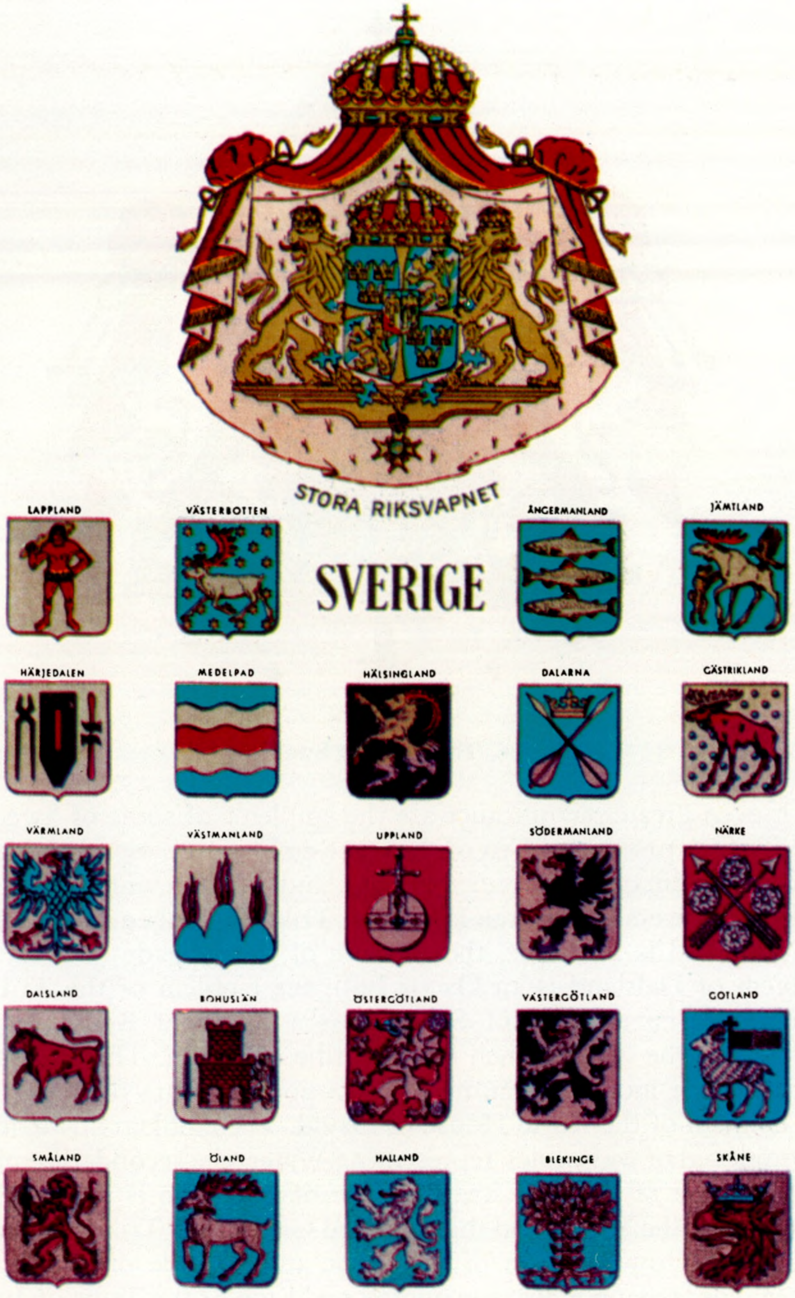


296. The Arms of Sweden

Of even greater significance are the emblems of some of Sweden's twenty-four provinces. Ten of these are emblems of ancient Israel.

The emblem of the Province of Lappland is a Man which, as we saw earlier, is the emblem of the Israelitish Tribe of Reuben. The emblem of Varmland is an Eagle, the emblem of the Brigade of Dan. The emblem of Dalsland is an Ox or Bull, the emblem of the Tribe of Ephraim. The emblem of Smaland is a Rampant Red Lion, the emblem of the Zara Branch of the Tribe of Judah. The emblem of Vasterbotten includes a number of six-pointed Stars or hexagrams, the emblem of the Royal House of David. The emblem of Medelpad is composed of wavy lines representing Water, the secondary emblem of the Tribe of Reuben. The emblem of Bohuslan is composed of three items: the Sword and the Turreted Gate of the Tribe of Simeon, and the uncrowned Lion of the Tribe and Brigade of Judah. The emblem of Halland is also the uncrowned Lion of the Tribe of Judah.

The emblem of Sodermanland is an Eagle, the emblem of the Brigade of Dan. The emblem of Vastergotland consists of the un-


STORA RIKSVAPNET
SVERIGE
LAPPLAND
VÄSTERBOTTEN
ÅNGERMANLAND
JÄMTLAND
HÄRJEDALEN
MEDELPAD
HÄLSINGLAND
DALARNA
GÄSTRIKLAND
VÄRMLAND
VÄSTMANLAND
UPPLAND
SÖDERMANLAND
NÄRKE
DALSLAND
BOHUSLÄN
ÖSTERGÖTLAND
VÄSTERGÖTLAND
GOTLAND
SMÅLAND
ÖLAND
HALLAND
BLEKINGE
SKÅNE

297. The Provincial Emblems of Sweden

crowned Lion of the Tribe of Judah and two six-pointed Stars, the outlines of which form the hexagram or Shield of David. The emblem of Narke contains Arrows, one of the emblems of the Tribe of Manasseh, and the emblem of Skane is an Eagle, the emblem of the Brigade of Dan.

Surely these cannot be just a series of coincidences. And so, when the evidence of these provincial emblems is added to that of the national emblem, we cannot escape the conclusion that Sweden, too, is one of the Israel family of nations.

DENMARK

Both historically and geographically, Denmark is a part of Scandinavia, and again, as in the case of Swe*den*, we have two names which incorporate the name of the Israelitish Tribe of Dan—Scan*din*avia and *Den*mark or, as it is spelled there, *Dan*mark.

This, in itself, is a clear indication that the people of Denmark have an Israelitish origin, but for proof of this let us turn to the heraldic evidence of their royal, national and municipal emblems.

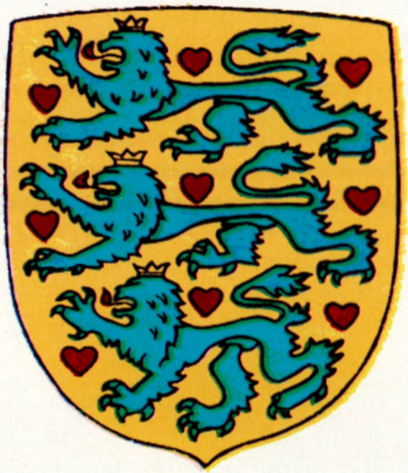
The Royal Arms of Denmark consist of a number of emblems emblazoned on a quartered shield. In the upper left quarter of the shield we again see the three Passant Lions, one of the emblems of the Tribe of Judah. However, these Lions are crowned and, as we saw previously, a Crowned Passant Lion is the emblem of the Royal House of David. In the right half of the shield we also see the three uncrowned Passant Lions of the Brigade of Judah.

Superimposed on this shield is a smaller one on which we see the head of a Horse and also a White Horse and Rider. In these we have two forms of the White Horse emblem of the Tribe of Dan.

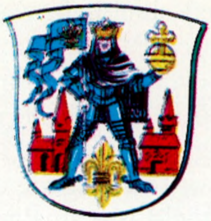
We should also note that the Arms on this shield are supported, one on each side, by the figure of a Man, the emblem of the Tribe and the Brigade of Reuben. In appearance and posture these Men are identical with those we have already noted as supporters in the Arms of several places in the Netherlands and of a number of clans and families in Scotland.

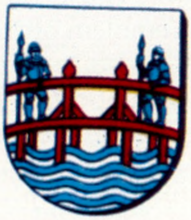
Another interesting point to be noted about these Royal Arms is that previous to 1948 the Falcon (Eagle), of the Brigade of Dan, also appeared on the shield.

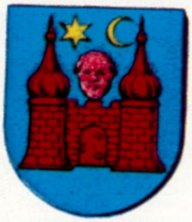
The national Arms of Denmark consist of a shield on which appear



298. The National Arms of Denmark



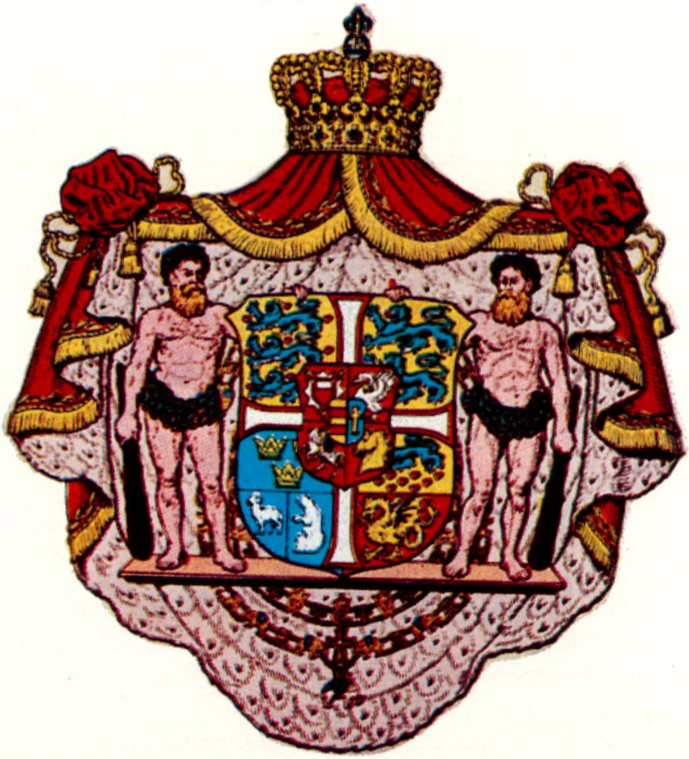




299. Hobro

300. Odense

301. Nyborg



302. The Royal Arms of Denmark

three Passant Lions, one above another. As such, except for the colour of the Lions, these Arms are identical with those of England, thus indicating a common origin of the people of both countries. Of even greater importance is the fact that a group of three Lions is one of the emblems of the Israelitish Tribe of Judah.

Turning now to the district and municipal emblems of Denmark we find further heraldic evidence of the Israelitish origin of the Danish people. Of the 206 district and municipal Arms which this writer has examined, at least seventy contain one or more of Israel's Tribal, Brigade or Royal emblems.

Thus the Man, the emblem of the Tribe of Reuben, appears in the Arms of Nyborg, Odense and Hobro. His secondary emblem, composed of wavy bars representing Water, appears in the Arms of twenty-five or more places.

Simeon's emblem, a Sword, appears in the Arms of the district of Abenra and in the municipal Arms of Skanderup-Stilling and Give. His other emblem, a towered Castle Gate, appears in the Arms of Ribe, Stege, Randers, Silkeborg, Jels, Tim and several others.

The Passant Lion, the emblem of the Brigade of Judah, appears in the Arms of Hjorring, Slesvig and Varde.

A Ship, the emblem of the Tribe of Zebulun, appears in the Arms of Holbaek, Tonder, Helsinger, Stubbekobing, Kertminde, Middelfart, Nysted, Nykobing, Redby, Norresundby, Marstal, Hojer and Holmsland.

The White Horse emblem of the Tribe of Dan is the central figure in the Arms of Horsens and Augustenborg; and a red one in the Arms of Frederiksborg Slotssogn.

Ephraim's emblem, the Ox, appears in the Arms of Alborg, Rodovre, Tyrstrup, Bov and Dalby. The Horn, another emblem of the Tribe of Ephraim, appears in the Arms of Tikob, Thorslun de-Ishoj, Them, Strandby-Farso and Skibby.

We should also note that the Rampant Red Lion of the Zara Branch of the Tribe of Judah is the central feature in the municipal Arms of Fredericia and that the Eagle emblem of the Brigade of Dan appears in the Arms of Roskilde and Ringkobing.

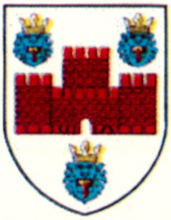
Further, we should not overlook the fact that the six-pointed Star or Shield of David appears in the Arms of Kobenhavn, Ringsted, Nyborg, Grena, Svendborg, Slangerup, Store Heddinge, Lemvig, Holstebro, Norresundby, Logstor, Soro, Torup, Skjern, Norre Viun-Herborg and Hirtshals.

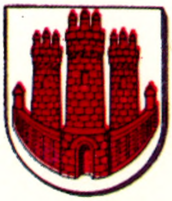
Thus, in the emblems of Denmark—royal, national and municipal—we have abundant evidence of the Israelitish origin of the Danish people.

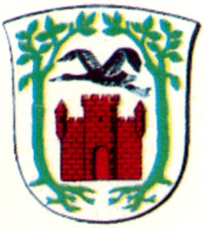
Danish District and Municipal Arms

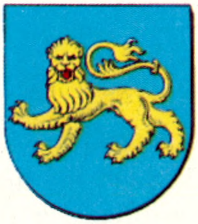
(*see opposite page*)

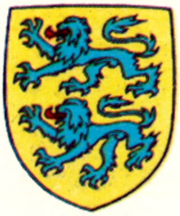
Left to right: 303. Ribe A 304. Stege 305. Jels
306. Varde 307. Slesvig 308. Helsinger
309. Middelfart 310. Horsens 311. Augustenborg 312. Alborg A
313. Rodovre 314. Skibby 315. Strandby-Farso 316. Fredericia
317. Ringkobing 318. Norresundby

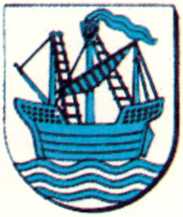


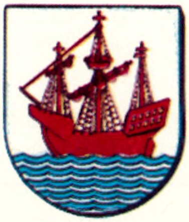


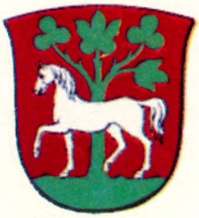


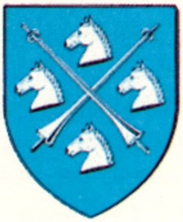


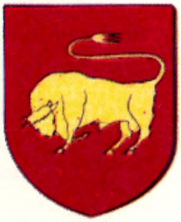


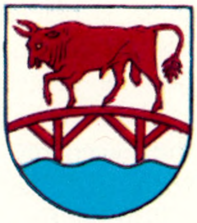


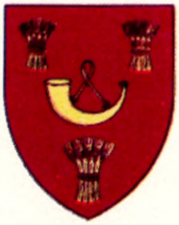


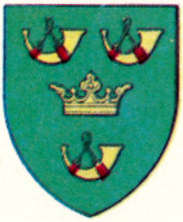


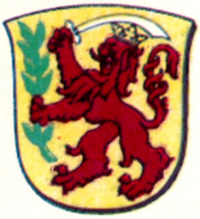


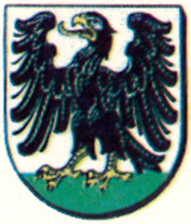


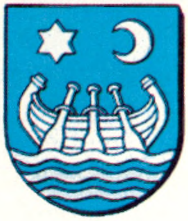












CHAPTER EIGHTEEN

Israel Emblems in Some Other Countries

GREECE

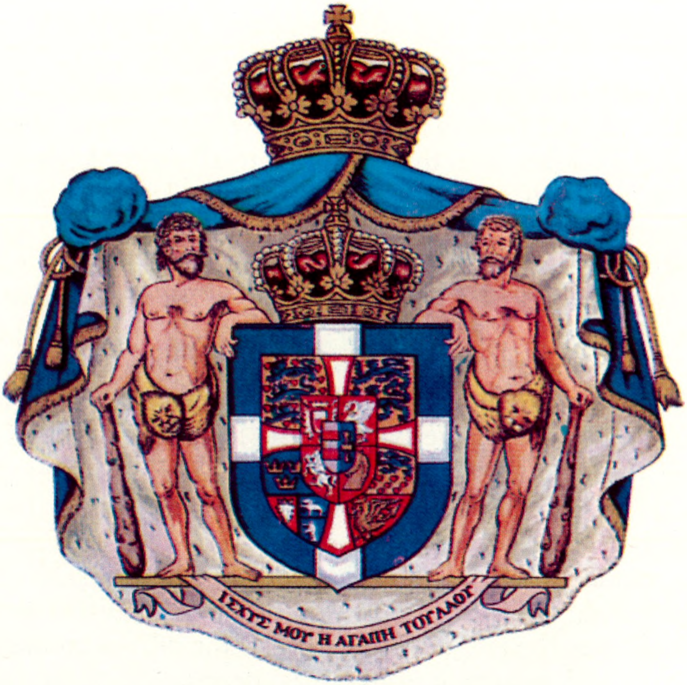
ACCORDING TO THE LEGENDS of ancient Greece, the people who founded that nation came from Egypt. Though the significance of this seems to have been overlooked by historians, it should be noted that the time of the arrival of these people in Greece is also the time of the bondage of the Israel people in Egypt. Further, the ancient writers claim that these founders of the Greek nation were, in fact, Israelitish refugees from the Egyptian bondage.

Thus Hecataeus of Abdera, a writer of the 4th century B.C., tells us that the Egyptians decided to expel all the aliens living in Egypt and that some of these, under the leadership of Danaus and Cadmus, went to Greece, some to other places but the majority migrated to Syria (Canaan) under the leadership of Moses.

That at least some of the ancient Greeks were Israelites is placed beyond question by correspondence between the King of the Lacedemonians (the later name of a part of Greece) and the Jewish High Priest in Jerusalem, in which the Lacedemonians claimed, and the High Priest recognized, the Israelitish origin of the Lacedemonians. This correspondence is quoted by the Jewish historian Josephus (Book XII, Chap. IV, Section 10), and part of it in the First Book of the *Maccabees*, Chap. XII.

From an heraldic viewpoint this letter of the Lacedemonian King is very interesting for, in addition to stating that the Lacedemonians (Greeks) were brethren of the Jews and descended from Abraham, it had a seal on which appeared an emblem whose main figure was an Eagle, the emblem of the three-tribed Brigade of Dan.

This is also interesting because of the fact that the Israelitish Brigade of Dan was composed of *three* tribes and that ancient Greece was


ΙΣΧΥΣ ΜΟΥ Η ΑΓΑΠΗ ΤΟΥ ΛΑΟΥ

319. The Royal Arms of Greece

settled by *three* related tribes. Further, the name Dan was an important one in ancient Greece. The leader of one of the first groups to settle there was DANus and the northern part of Greece is still called MaceDONia. Further, ancient Ireland was partly settled by a people called DANans who came from Greece; and it is interesting, too, that Scotland was anciently called CaleDONia. That there was a connection between CaleDONia and Greece is evidenced by the fact that the people of one of the three tribes of ancient Greece were called Dorics; that the Doric dialect was harsh and that the people of some parts of Scotland still speak a dialect referred to as 'Broad Doric'.

Turning our attention again to the Eagle mentioned by the King of the Lacedemonians,* it should be noted that the Eagle was present among the emblems of the Grecian contingents at the siege of Troy, as were also the Israelitish emblems, the Lion, the Ox and the White Horse.

It seems evident, therefore, that the ancient Greeks had an Israelitish origin but the question now is, does this also apply to the

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* Josephus, *Antiquities of the Jews*, Book 12, Chap. 4, section 10.

Greeks of today? We think it does for, while it is undeniably true that many of the ancient Greeks left that country to settle in Scandinavia and the British Isles and that foreign invaders took their places, nevertheless many, if not the majority, of the Greeks of today must be, at least in part, descended from the original Israelitish settlers.

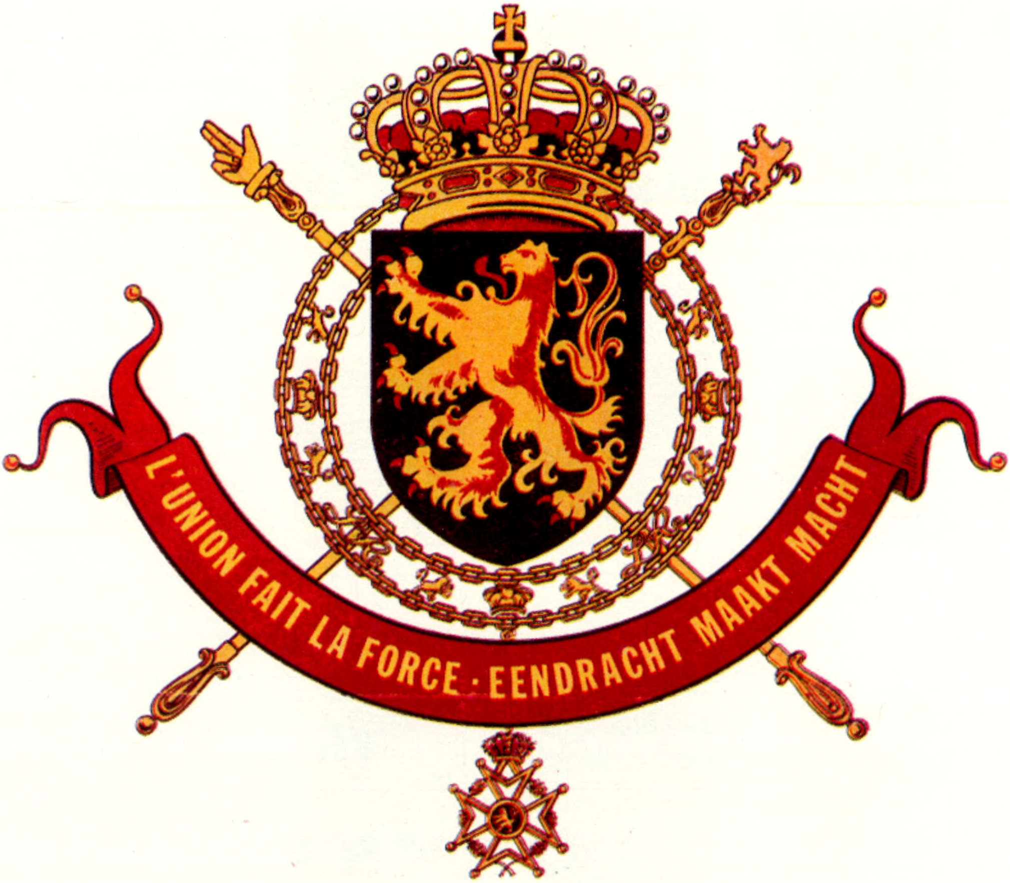
In thinking of this we should remember that in ancient times there seems to have been a close relationship between the people of Greece and those of Denmark. No doubt the rivers of Central Europe, being the only highways in those days, had something to do with this relationship, but a much more probable reason is that the early settlers in these two countries were of the Israelitish Tribe of Dan.

Further, this relationship has continued to the present time, so much so that when the Greeks were seeking a King to head their nation about a hundred years ago, they chose a Danish Prince. As a result the national emblem of modern Greece is very similar to that of Denmark and, while it could be said that this is not the emblem of the Greek people, the fact remains that it is the official emblem of the Greek nation, and as such, it is an official declaration of the Israelitish identity of at least a considerable part of the Greek people. This becomes evident when we examine the Royal Arms of Greece as shown in Illustration 319. (See also Illustration 302.)

In these Arms the central feature is a shield on which are superimposed three others of diminishing sizes. On the second (in size) of these shields appear three uncrowned Lions, the emblem of the Israelitish Tribe of Judah and of the three-tribed Brigade headed by Judah. Then in the upper left-hand quarter we see three Crowned Lions and ten Hearts. The Crowned Lion, as we saw previously, is the emblem of the two-tribed House and Kingdom of Judah, and the ten Hearts are reminiscent of the ten-tribed House and Kingdom of Israel. In the next smaller shield we see a White Horse, one of the emblems of the Tribe of Dan, and the head of a golden Horse which is a variant of the same emblem.

On this shield there also appears what seems to be a partly filled wine glass or Goblet and, if so, it is the emblem of the Tribe of Asher. Finally, as supporters, we see two Men, a Man being the emblem of the Tribe and of the Brigade of Reuben.

Thus by its use of these emblems as well as by its ancient emblem, the Greeks show that they, too, are one of the Israel family of nations.


L'UNION FAIT LA FORCE · EENDRACHT MAAKT MACHT

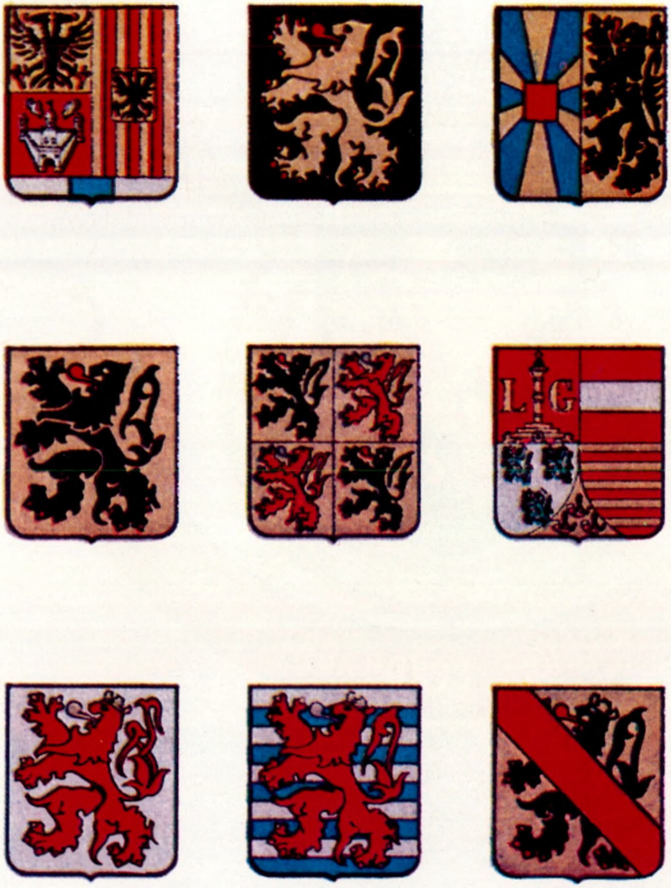
320. The Arms of Belgium

BELGIUM

In continuing our search for heraldic evidence of the Israelitish identity of the Celto-Saxon peoples, we now turn to the emblems of Belgium and its provinces. And here again we see that Israel's tribal and brigade emblems are very much in evidence.

Like those of Norway, the national Arms of Belgium have no supporters, so the only emblem to be considered is the single one on the shield. This is an uncrowned tawny Rampant Lion, the emblem of both the Tribe and the Brigade of Judah.

In considering this emblem it is important to remember that originally the Lion emblem of the Tribe of Judah was portrayed in a couchant position, and the Lion of the Brigade of Judah was passant.



321.
The Provincial
Arms of Belgium

Left to right:
Anvers
(Antwerp)
Brabant
Flandre
Occidentale

Flandre
Orientale
Hainaut
Liege

Limbourg
Luxembourg
Namur

However, with the passing of time and the adoption of shields which were narrow in relation to their length, it often became necessary to show both of these Lions in a rampant position.

Having seen, therefore, that the Lion in the Royal Arms of Belgium points to an Israelitish origin of the Royal House, let us now consider the Arms of Belgium's nine provinces, which are more likely to be the emblems of the people. When examined we find these to be unusually interesting for, as shown in the Illustration 321, each of them contains at least one Israel emblem.

In the Arms of Antwerp we see a towered Castle Gate, which is one of the emblems of the Tribe of Simeon; and also what appears to be a colour variant of the Red Hand of the Zara Branch of the Tribe of Judah. Then in the Arms of Brabant and also in those of both East and West Flanders we see the uncrowned Lion of the Tribe and of the Brigade of Judah.

Judah's Lion also appears in the Arms of Hainaut, together with two Rampant Red Lions, the emblem of the Zara Branch of the Tribe of Judah. In the Arms of Liege we see three blue or green Lions, a colour variant of the Lion of Judah, and also three Horns, the Horn being one of the emblems of the Tribe of Ephraim. In the Arms of Limburg we see the Rampant Red Lion of the Zara Branch of the Tribe of Judah with a Crown. Normally the Rampant Red Lion does not have a Crown, but occasionally a Crown is added, evidently to show that a member of the Zara Branch of the Tribe of Judah had acquired royal or princely status for himself and his descendants.

In the Arms of the Province of Luxembourg we again see the Crowned and Rampant Red Lion, and also ten alternating blue and silver bars indicative of Water, an emblem of the Tribe of Reuben. The fact that there are ten of these bars could well be an allusion to the Ten Tribes of the House of Israel. Finally, in the Arms of Namur we see a colour variant of the Rampant Crowned Lion, the emblem of the two-tribed House and Kingdom of Judah.

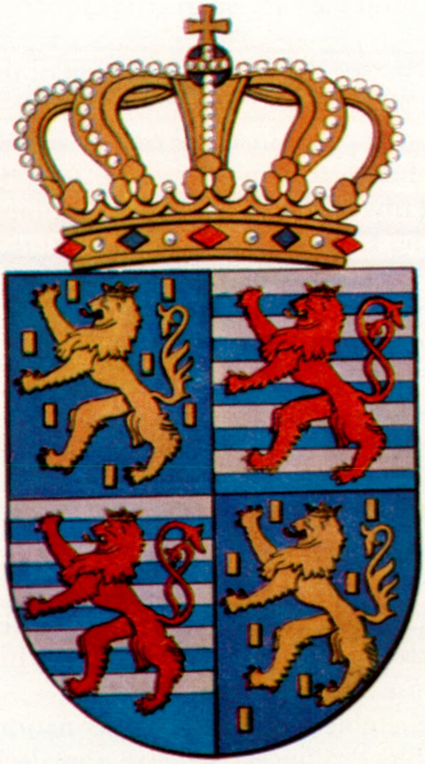
So with an Israel emblem appearing in its national emblem and in the Arms of each of its Provinces, Belgium, too, declares the Israelitish origin of a considerable number of its people.

LUXEMBOURG

Though Luxembourg is probably the smallest of the Celto-Saxon nations, its authorities have been exceptionally helpful in providing us with information about its people and institutions, and with pictures of its royal and national emblems.

In the Coat-of-Arms of the Ducal House as shown in Illustration 322 we note first of all that, like those of several of the other Celto-Saxon nations, the shield is quartered, just as was the standard of ancient Israel. Further, while it may be only a coincidence, nevertheless it is interesting to note that Luxembourg, like ancient Israel and Iceland, is composed of *twelve* territorial divisions or cantons and that these are arranged in *four* electoral districts.

The emblems on the shield of this Coat-of-Arms clearly point to an Israelitish origin of the reigning House. In each of the four quarters of the shield we see a Lion, the emblem of the Israelitish Tribe of

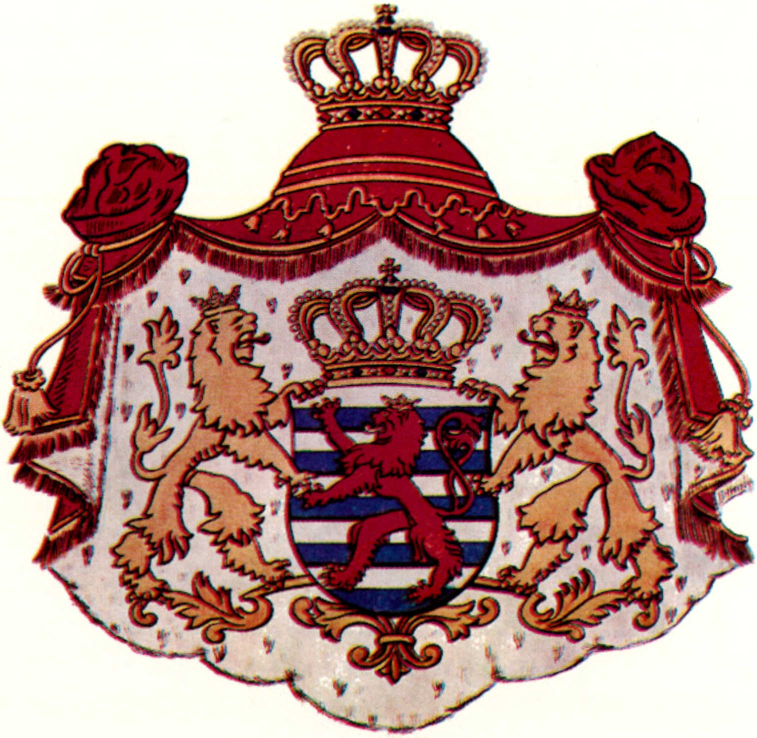


322. The Ducal Arms of Luxembourg

Judah. When we examine these Lions we see that two of them are tawny or golden in colour and that they are rampant and crowned. As seen in our study of the emblems of ancient Israel, this tawny Rampant and Crowned Lion is the emblem of the two-tribed House and Kingdom of Judah. In each of the other two quarters of the shield we see a Rampant Red Lion, the emblem of the Zara Branch of the Tribe of Judah.

Originally, and normally, the Rampant Red Lion of the Zara Branch of the Tribe of Judah did not have a Crown. However, there are a few exceptions to this. In the Ducal Arms, as shown in Illustration 322, the Rampant Red Lions do have Crowns. This is not a different emblem, rather it is an indication that at some time in the past an ancestor of the Grand Duke obtained a throne and then, to indicate his new status, added a Crown to his ancestral Red Lion emblem.

This also appears in the national Arms of Luxembourg.

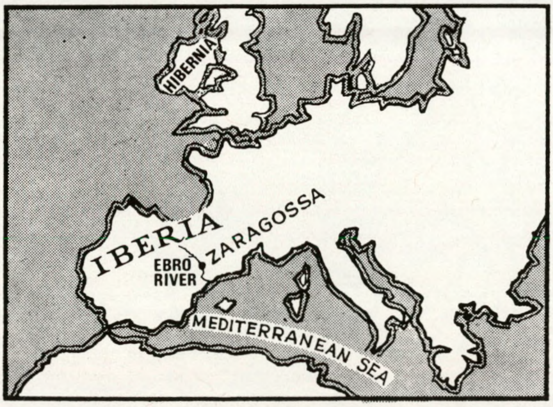


323. The National Arms of Luxembourg

In these national Arms, which are composed of the emblems of the people as distinct from those of the Royal House, we see that the supporters are two golden or tawny Lions and that these Lions are rampant and crowned. As such they are the emblem of the two-tribed House and Kingdom of Judah. On the shield we again see the Rampant Red Lion with a Crown. In this case, however, in addition to indicating a Zara-Judah origin of the Grand Ducal House, this Rampant Red Lion indicates that many of the people are also descended from the Zara Branch of the Tribe of Judah.

We should also note that the shield in these Arms has *ten* Bars. As this was the number of tribes in the northern division of the Israel people called the House and Kingdom of Israel, the use of these ten Bars on the shield would seem to indicate that, in addition to those of the House and Kingdom of Judah and the Zara Branch of that Tribe, there are also descendants of the ten-tribed House of Israel among the people of Luxembourg.

Thus, regardless of at what time or by what circumstances the people of Luxembourg acquired these emblems, the fact that they use them today is in itself an indication that Luxembourg is a member of the Israel family of nations.



324. Western Europe

SPAIN

In seeking to prove the Israelitish identity of the Celto-Saxon people, we have, so far, dealt only with those nations in which we have reason to believe that the Celto-Saxons constitute the majority, or at least the dominant element, of the population. We know that there are Celto-Saxon minorities of various sizes in other countries but the limitations of time and space prevent a consideration of their emblems at this time.

Spain, however, will have to be an exception because it is the gateway through which so many sections of the Israel people passed on their way to North-West Europe. Many of these stayed for a time, some for several generations, before moving on.

Apparently the first of these was a section of the Zara Branch of the Tribe of Judah. These stayed for some time, during which they began the building of a city which still bears their name, *Zara*gossa. This city is on the banks of a river which bears their racial name, the Ebro (Hebrew). Some time later they were followed by another section of Zara-Judah, the refugees from the destruction of Troy, and also by a large group made up of members of several of Israel's tribes who left the main body during the forty years of wandering in Sinai after the Exodus from Egypt.* These were the Iberians or Hiberians (Hebrews) who settled in and gave their name to the whole peninsula of which Spain now comprises the largest part. Some hundreds of years later most of these, pressed by the expanding Roman Empire, moved on to Britain and the coast lands of North-West Europe.

Other sections of the Israel people who passed through and lived in Spain for a time were parts of the Brigade of Dan, the Tribe of Dan, the Tribe of Simeon and the Tribe of Gad. Incidentally, it was a part of the Tribe of Gad who, about the year 1100 B.C., founded the city now called Cadiz, but anciently known as *Gad*es.

That the ancestors of many of the people of Britain and North-west Europe did pass through Spain on their migration from the East is evident, not only in their ancient annals and legends, but as also stated in authentic historical records.

Thus, as mentioned in Chapter 12, there is in the Register House in Edinburgh an ancient document usually referred to as the Scottish Declaration of Independence, signed by King Robert the Bruce and all the nobles of Scotland, which says that the Scots came from Scythia via the Mediterranean Sea, that they sojourned in Spain for a long period of time and that they came into Scotland 1,200 years after the deportation of Israel.

From this and other similar records it is evident that the ancestors of many of the Celto-Saxon people came to Britain and North-west Europe by sea and that many of them resided for a time in Spain. Undoubtedly some remained to become the ancestors of some of the

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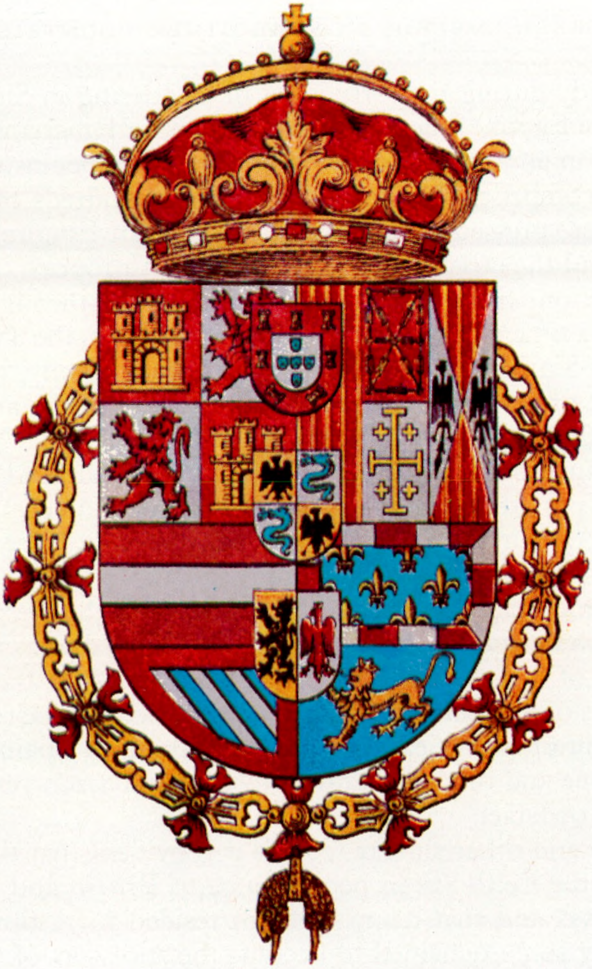
* This is based on the difference in the numbers of men in the tribes of Israel at the beginning of the forty years' wandering following the Exodus as recorded in *Num.* Chap. 1 and in the census taken at the end of the forty-year period as recorded in *Num.* Chap. 26. Though living under identical conditions five of the tribes showed a decrease, while all the others showed an increase. In the case of Simeon the decrease was 37,100 or over 60 per cent. Ephraim also showed a big loss. As there is no record of any disaster which would account for this great loss, and as the figures of the census are only for men twenty years old and upward, the total loss when the women and children were included must have been very great, so where did they go? These people were (H)ebrews and they disappeared in the 15th century B.C. Spain was invaded and settled by a people who came from the eastern Mediterreanean area and who were called 'Iberi' which is simply the Greek form of the word 'Hebrew'.

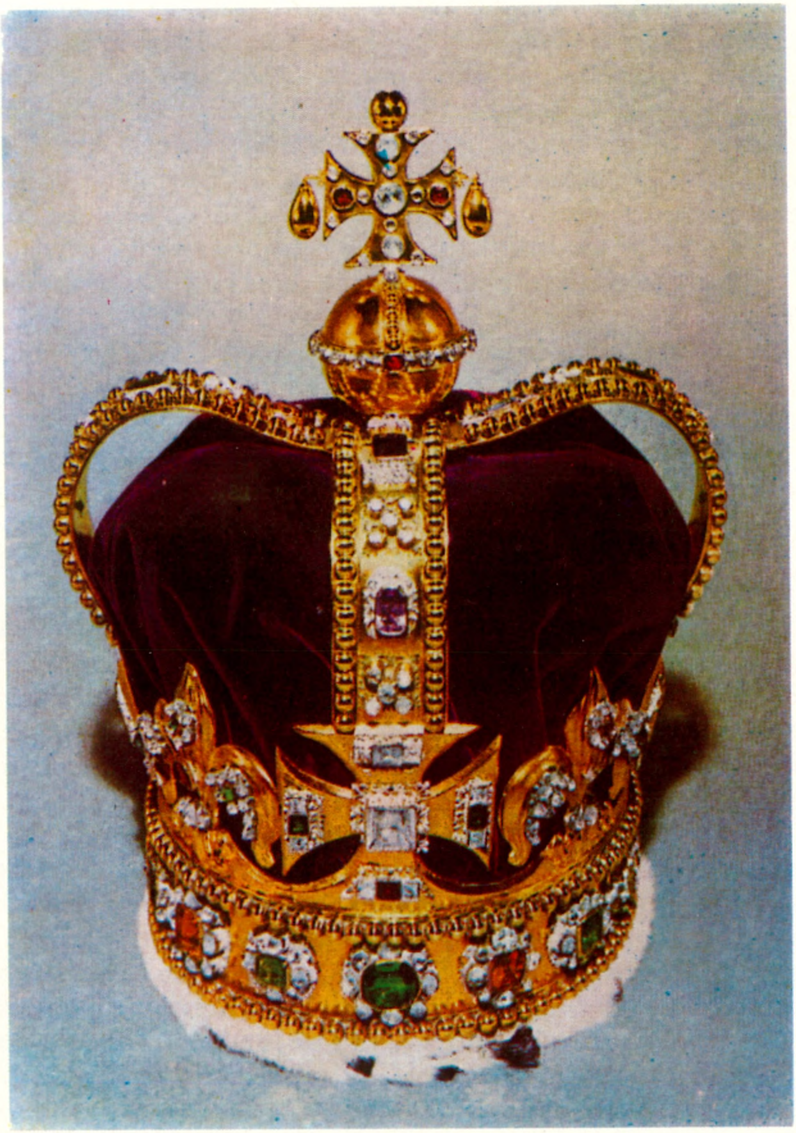


325. The Old Arms of Spain

Spanish people of today, though we seriously doubt that they are anything more than a minority of the Spanish people.

The fact that the ancestors of many of the Celto-Saxon people passed through, and for a time lived in, Spain and that they were Israelites is confirmed by the Spanish Coat-of-Arms and especially by those Arms as they were in the 16th century.

As we examine these Arms we see that the central feature is a quartered shield on which are superimposed three smaller shields, one of which is also quartered.



326. The Crown of St. Edward

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In the upper left quarter of the main shield we again see the Rampant Red Lion of the Zara Branch of the Tribe of Judah. With it we see the Turreted Castle Gate, one of the emblems of the Tribe of Simeon. We are well aware that this Turreted Castle Gate as an emblem is said to have originated in the old Spanish kingdom of Castille—that it symbolized the name Castile. If so, how did it also become the emblem of so many places in the British Isles and North-West Europe? In view of the fact that it was one of the emblems of the Tribe of Simeon, we suggest that the name Castile is derived from the emblem rather than the emblem from the name.

In the lower right quarter we see a Crowned Golden Lion, the emblem of the two-tribed House and Kingdom of Judah and, by its posture, of the Royal House of David.

Turning now to the three smaller shields, we again see the Turreted Gate of the Tribe of Simeon, and what appears to be five representations of the Cross of St. Andrew. If so, we have here heraldic testimony to the presence of the Scots in Spain as stated in the Scottish Declaration of Independence mentioned above.

In the small quartered shield at the centre of the main one we see a Serpent, the emblem of the Tribe of Dan, and the Eagle, the emblem of the three-tribed Brigade of Dan. Then in the lower small shield we see a colour variant of the Crowned Rampant Lion of the House and Kingdom of Judah and, also with a variant colour, the Eagle of the Brigade of Dan.

Though the Arms of Spain have not changed greatly in the 400 years since those we have been considering were in use, nevertheless some items have disappeared and two interesting ones have been added. Unfortunately, we have been unable to obtain a satisfactory picture of the present Arms of Spain for reproduction here. However, in the new Arms the main shield is now on the breast of an Eagle, the emblem of the three-tribed Brigade of Dan, and below the Eagle is a bundle of Arrows, one of the emblems of the Tribe of Manasseh. As the reader may remember, this bundle of Arrows also appears in the emblems of the United States and among the old emblems of Holland.

Thus in the heraldry of Spain, both past and present, emblems of ancient Israel hold a prominent place. So we must conclude that at least some of the Spanish people, including some of those in 'Latin' America, are descendents of ancient Israel.

CHAPTER NINETEEN

The Crown of St. Edward

AMONG THE MANY priceless symbols and objects used in the Coronation of British sovereigns, the ancient Crown of St. Edward undoubtedly holds the pre-eminent place. Though there are other crowns used or present, it is the placing of this Crown on the head of the sovereign which is the central act and purpose of the whole ceremony. Further, its use is very ancient, for this Crown has been used for the crowning of the sovereigns of our Royal House for at least a thousand years.

We are aware, of course, that the original Crown of St. Edward was destroyed in Cromwell's time and that the present one dates only from 1661. However, this does not destroy its significance as a symbol, for even as a flag wears out and is replaced by a new and identical one without destroying its symbolism, so also the present Crown of St. Edward, being an exact reconstruction of the old one, is identical with it both in its form and symbolism.

Those who take the trouble to notice such things are aware that no two crowns are alike. Each nation has its own design, for just as flags and coats-of-arms are emblematic of nations and peoples, so also are crowns.

At first glance, however, St. Edward's Crown appears to be an exception to this rule, for neither in its design, symbolism nor ornamentation is there anything to show that it is the Crown of Britain or to connect it with the British people. On the contrary, it is wholly Israelitish for, among its adornments, it displays the jewelled emblems of the Twelve Tribes, and in its form it is a replica of the Camp of Israel.

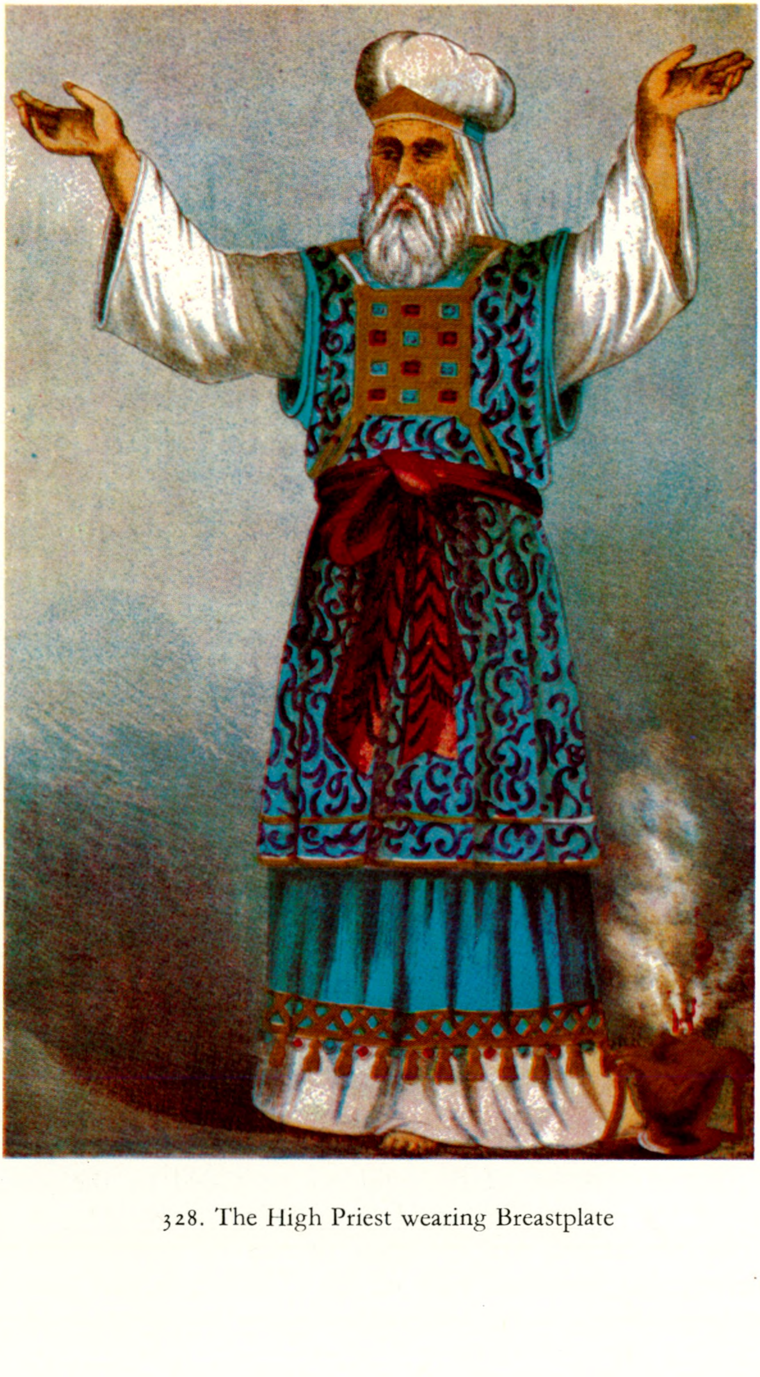
In considering this Crown as an emblem of Israel, let us again turn our thoughts to the Breastplate of Israel's High Priest. As described in *Exodus* 28, this Breastplate was of pure gold, having twelve openings in which were set *twelve jewels*, one for each of the Twelve Tribes of

327. Breastplate of Israel's High Priest

Israel. Further, these jewels were of twelve kinds, each with the name of one of the Tribes of Israel ('like the engravings of a signet' (*Ex.* 28: 11)). Thus, in addition to its own tribal emblem or ensign under which it camped and marched, each of the Twelve Tribes also had a jewel as an emblem.

Here we should note that on certain occasions the duties of the High Priest required that he go into the Holy of Holies in the Tabernacle (and later in the Great Temple in Jerusalem) there to present himself before that visible Presence of God called the Shekinah or the Glory of the Lord, and that on these occasions he was required to wear the Golden Breastplate. This was undoubtedly the most solemn moment in the life of a High Priest. Yet, as the Bible clearly shows, this service was not for himself as an individual. On the contrary, he was allowed to enter the Presence of God only because he came on behalf of the Twelve Tribes of Israel; a fact which is clearly attested by the requirement that he wear the Golden Breastplate on which were the jewelled emblems of the Twelve Tribes.

It is here that the Crown of St. Edward offers irrefutable evidence of our Israelitish identity. For, in the most solemn moment of their lives, the sovereigns of our ancient Royal House enter into our national (racial) House of God, there to be crowned with the Crown of St. Edward, around the golden base of which there are *twelve*



328. The High Priest wearing Breastplate

jewels which are identical, at least in kind, with those which were on the Breastplate of Israel's High Priest.

That there *are* twelve jewels around the base of the Crown of St. Edward is definitely stated in an authoritative work entitled *The Crown Jewels* by Major-General H. D. W. Sitwell, C.B., M.C. (Keeper of the Jewel House in the Tower of London). In describing the Crown he says, 'The band is set with twelve precious or semi-precious stones'. This is also true of the original St. Edward's Crown, for he quotes Sir John Ferne who, in *The Glory of Generosity*, printed in 1586, not only states that there were *twelve* jewels but also gives us their names.

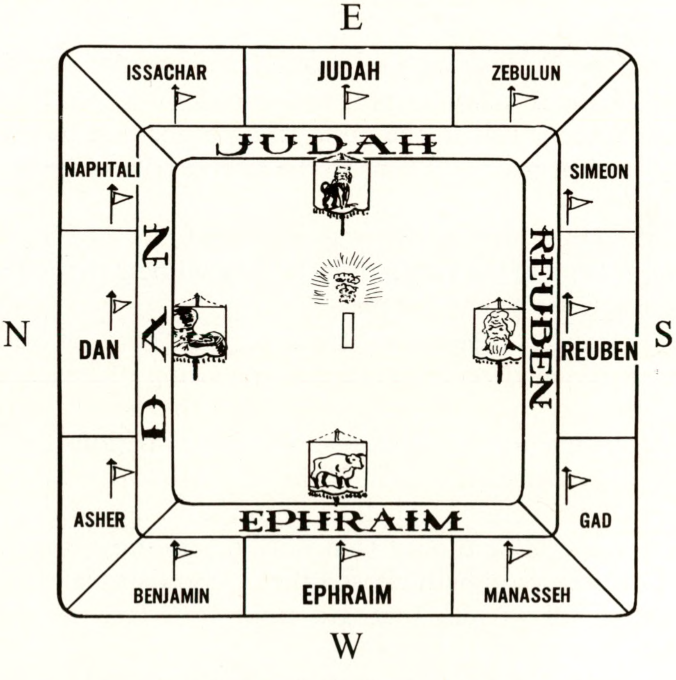
Six of these names are the same as those listed in *Exodus* 28 as being on the Breastplate of the High Priest. That the other six names are not the same is readily understandable when we consider the fact that in ancient times the names of jewels and precious stones were simply a description of their appearance, whereas in modern times jewels are classified (and named) according to their chemical composition and crystallization. Consequently, many jewels and precious stones today do not have the names by which they were known in ancient times. Thus, the fact that there are some differences between the modern names of the jewels on the base of the Crown and the Biblical names of those on the Breastplate does not prove that they are different jewels.

Further, in view of the fact that the present Crown as rebuilt in 1661 was, in so far as was possible, an exact replica of the original one, and that the available evidence indicates that the jewels taken from the old one were used on the new, we have every reason to believe that the *twelve jewels* around the base of the present Crown are identical, at least in kind, with those which were on the Breastplate of the High Priest of Israel.

Thus we face the amazing fact that for well over a thousand years our sovereigns have been crowned with a Crown bearing the *jewelled* emblems of the Twelve Tribes of Israel. This is true of no other nation or people, and this, of itself, offers positive evidence of our Israelitish identity. Perhaps, too, it explains why the twelve openings in the so-called 'Portcullis' emblem of Westminster are empty.

While the importance of the evidence provided by the jewelled emblems of the Twelve Tribes of Israel being on the Crown with which our sovereigns are crowned cannot be over-emphasized, nevertheless, this is only a part of the evidence of our Israelitish identity to be seen in the Crown of St. Edward. When this Crown is considered as a whole, we see that in form and structure it is a model or replica of the Camp of Israel as it was during the forty years of wilderness wandering after the Exodus from Egypt.

As described in the second chapter of *Numbers*, the Camp of Israel consisted of the Twelve Tribes in four groups or Brigades encamped around the perimeter of an open space, above the centre of which was that luminous Pillar of Cloud denoting the Presence of Jehovah, the God and King of Israel.


E
ISSACHAR
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BENJAMIN
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329. The Israel Encampment with Standards

These three features are clearly symbolized in the structural features of the Crown of St. Edward. Just as the Twelve Tribes were encamped around an open space, so also the twelve jewels, emblematic of these Twelve Tribes, are set around the base of the hollow Crown. Just as the Twelve Tribes were in four groups of three tribes each, so also their twelve jewelled emblems on the base of the Crown are in four groups of three each marked off by four upright bars. And, just as the Pillar of Cloud above the centre of the Camp denoted the Presence of Jehovah, the God and King of Israel, so also the Cross above the centre of the Crown is the emblem of Jehovah-Jesus, the God and Coming King of Israel.

Another feature of the Camp of Israel which we should consider is the relative positions of the Ensigns and Standards. According to the second chapter of the Book of *Numbers*, each of the Twelve Tribes had its own individual emblem called an Ensign, and the three tribes on each of the four sides of the Camp had a common and larger emblem called a Standard which, of necessity, would be displayed higher than the tribal emblems.

So also on the Crown, we find around its base the twelve jewels emblematic of the Twelve Tribes, and above them, on the upright bands, four larger jewels in the same relative position to the twelve as were the four Brigade emblems to the twelve tribal emblems in the Camp of Israel.

We see, therefore, that in this way also the Crown of St. Edward, being a true symbol of the Camp of Israel, is a witness to the Israelitish identity of the Celto-Saxon people.

The fact that, in its design and structure, the Crown of St. Edward is a perfect representation or symbol of the Camp of Israel, becomes doubly significant when we remember that the Israel people were brought into being to be God's own Kingdom-nation. For this we have God's own statement when, at the time He formed Israel into a nation, He said to them: 'Ye shall be unto me a kingdom . . .' (*Exod.* 19: 6). And again: 'For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth' (*Deut.* 7: 6).

Thus, in a way that no other nation or people could be, Israel was the Kingdom of God. Further, the fundamental form of that Kingdom was the Camp of Israel—the Twelve Tribes, in four divisions, living in the Presence and under the Rule of Jehovah God, their King.

Consequently, as the Camp of Israel was the Kingdom of God, the form of the Camp was also the symbol of the Kingdom *and*, as the Crown of St. Edward, in turn is a representation of the Camp of Israel, it follows that the Crown of St. Edward *is the true emblem* or *symbol* of the *Kingdom of God*.

In considering this we must not think of the Kingdom of God as having existed only in ancient Israel. It is also future, for the Bible definitely states that God, in the Person of Jesus, our Saviour, will return to earth to rule and reign over Israel from the Throne of David. Thus in *St. Luke* 1: 31–33 we read the Angel's words to Mary:

> Thou shalt . . . bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob [Israel] for ever.

Both of these phases of the Kingdom—the Kingdom as it was in Israel of old and as it will be again under the reign of our returning Lord—are clearly depicted in the Crown of St. Edward.

Just as the Twelve Tribes of Israel, each with its own emblem or ensign, spaced around the open centre of the Camp of Israel, formed the basis of the Kingdom of God, so also the twelve jewels, emblematic of those Twelve Tribes, are set around the base of the Crown. Just as the three tribes on each of the four sides of the Camp formed a Brigade which had an emblem called a Standard which was larger and higher than the tribal Ensign, so also the twelve jewels around the base of the Crown are in four groups of three, and above each of these groups is a larger jewel set in the band which extends upward from the base. And just as the Twelve Tribes were encamped around and below the Pillar of Cloud which denoted the Presence of Jehovah, Israel's God and King, so also on the Crown, the twelve jewels, emblematic of these Twelve Tribes, and the four larger and higher jewels, emblematic of the four Brigades, are around and below the Cross of Christ Who, as God the Son, is the One to Whom the Kingdom belongs and Who is coming again to reign over it from the Throne of David.

We see, therefore, that in its form and structure the Crown of St. Edward, being a symbolic replica of the Camp of Israel, is the true heraldic emblem of the Kingdom of God. Further, as the human basis of the Kingdom of God was, is, and forever will be, the Israel people and nation, it follows that the Crown of St. Edward is in itself a perfect Witness to the Israelitish origin and identity of the British and therefore of all Celto-Saxon peoples.

Yet it is not only as an emblem of the Kingdom of God in Israel that the Crown of St. Edward testifies to our Israelitish identity.

In the words of the Angel to Mary, as quoted above, we have one of the many promises that Jesus, the Christ, is to reign and rule over the Israel people and nations here on the earth from the Throne of David. As we saw, this relationship between Christ and Israel is clearly portrayed in the form and structure of the Crown of St. Edward.

Nevertheless, important as Israel's role is as the instrument of God's Will and Purpose—as His own Kingdom-nation—we must not forget that the objective of the great Purpose of which Israel is the human instrument is the blessing of *all* mankind by the extension of His Kingdom and Rule over the whole earth.

This is not only implied throughout the whole Bible, it is definitely stated in many places. Thus we have our Lord's own words in which He likens Himself to a nobleman going on a long journey to obtain a Kingdom:

> A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . (*Luke* 19: 12.)

Then in the Book of the prophet Daniel we have a word picture of the scene when our Lord received the Kingdom:

> I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (*Dan.* 7: 13–14.)

And finally, in the 19th chapter of the Revelation, we read of His coming again to rule the nations with a rod of iron as 'KING OF KINGS, AND LORD OF LORDS'.

Having seen that the Crown of St. Edward is the emblem or symbol of the Kingdom of God as it was in Israel of old, and as it is yet to be when our Lord returns to reign from the Throne of David, let us now examine the structural features of the Crown to see if it symbolizes our Lord's coming Kingdom and Rule over the whole earth.

First, however, we must consider what this symbol would have to be. A little thought will show that it would have to consist of something to represent Christ, something to represent the earth and its many peoples and nations, and something to show their relationship as Ruler and subjects.

Surely the only possible emblem or symbol of this world-kingdom would consist of some round object to represent the earth, a number of smaller objects to represent its many peoples, the emblem of Christ above in the ruling position and something to symbolize His world-wide Rule. Such a symbol is pictured in Illustration 330. It is the Orb, one of the most important of the symbols used in our Coronation ceremony.

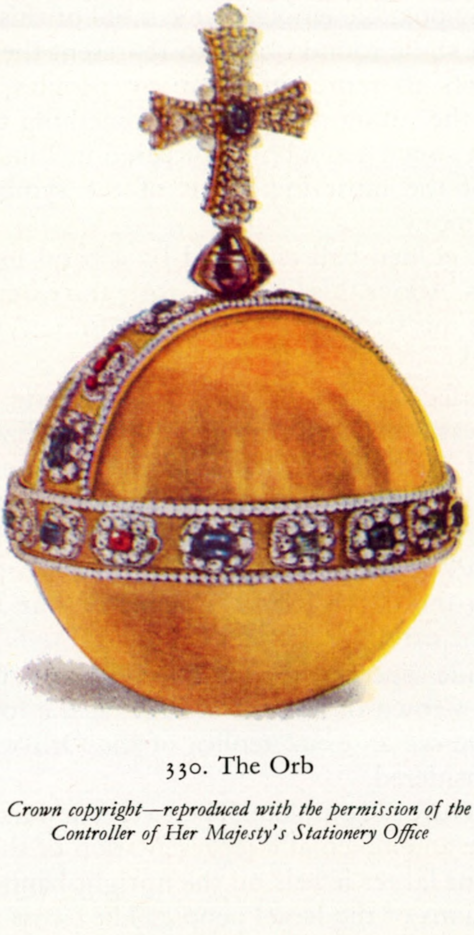
This Orb is a golden ball encircled by a band in which are set a number of jewels. Above this Orb is a Cross, and extending downward from the base of this Cross are two bands, also jewelled, which clasp the circular band.

This is the perfect symbol of our Lord's coming world-kingdom. In it we see the earth and its many peoples symbolized by the golden ball or Orb, and the many precious stones on the circular band and on the two upright ones. Then, above the Orb, in the dominant or ruling position, we see the Cross, the emblem of Jesus the Christ. Further, the band encircling the Orb and the two others extending downward from the Cross, clearly symbolize our Lord's authority and Rule over the earth and its peoples.

This world-wide aspect of the coming Kingdom of God is clearly portrayed in the Crown of St. Edward for, at the top and above the actual Crown, we see an exact replica of the Orb whose symbolism we have just considered.

So now the picture is complete. The twelve jewels around the base of the Crown are an emblematic representation of the Twelve Tribes of Israel. The four larger jewels on the upright bands are emblematic of the four divisions of the Israel people. The Cross above the centre of the Crown is the emblem of Jesus, the Christ, Who, as Jehovah, the God and King of Israel, manifested His Presence at the centre and above the Camp of Israel by a Pillar of Cloud. And in the Orb beneath the Cross we have the symbol of the earth and its peoples under the coming Reign and Rule of God the Son, our Saviour and King.

As such a symbol could have no meaning for any but the Israel people, it follows that our use of it for the Coronation of our sovereigns is symbolic proof of the Israelitish identity of the Celto-Saxon peoples *and* that our Throne is the continuation of the Throne of David.



330. The Orb

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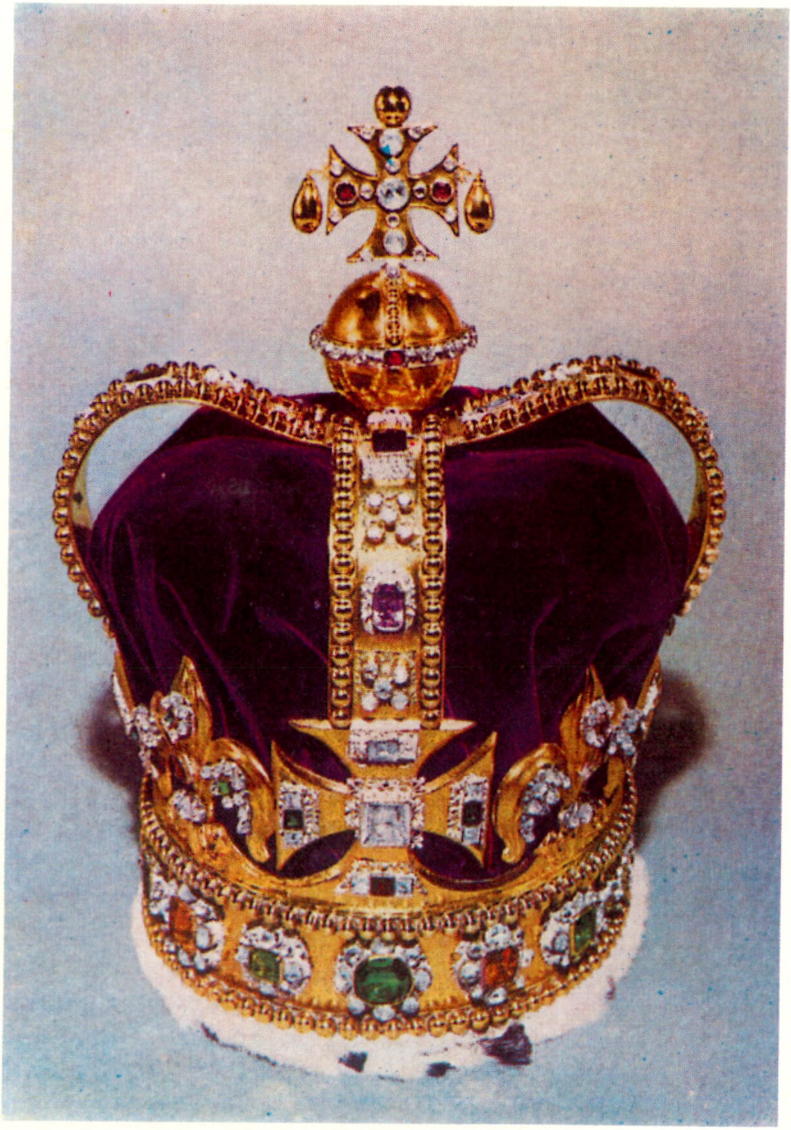

331. The Crown of St. Edward

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CHAPTER TWENTY

Conclusion

> 'Why do the heathen rage, and the people imagine a vain thing?
>
> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed. . . .'
>
> 'Keep not thou silence, O God: hold not thy peace, and be not still, O God.
>
> For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
>
> They have taken crafty counsel against thy people, and consulted against thy hidden ones.
>
> They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. . . .'
>
> (From *Psalms* 2 and 83)

PERHAPS THE MOST significant fact of modern history is that twice within this generation evil men and nations, armed with overwhelming military force, set out to conquer and enslave the world, and that in each case they failed, primarily because of the instant and *united* action of the British family of nations in opposing them.

In noting the significance of this fact, however, we should not overlook the equally significant fact that the effectiveness of this action would have been much greater had *all* of the Celto-Saxon nations been of one mind and had they acted in unison in opposing aggression. Further, the effectiveness of such unity as there was would have been greater had it been planned and organized beforehand rather than after the emergency arose.

Likewise, it is practically certain that the Second World War would never have occurred at all if, in the years following the First, all of the Celto-Saxon nations had acted as one in dealing with world problems.

But we did not. Instead, we allowed selfishness, commercial rivalry, Satanic propaganda and plain stupidity to divide us so that we were unable to act together in curbing aggressors before they became dangerous.

This failure to work together is the one thing above all others which made it possible for Germany, Italy and Japan to plan and prepare for world conquest without hindrance. And so, because we worked at cross purposes, we suffered a fearful loss of life and treasure and were brought to the very brink of destruction.

Surely, therefore, if we are to learn anything from the costly lessons of the past, it is that complete unity of purpose and action among the Celto-Saxon nations is *absolutely essential*, not only for our own peace and safety but also for the freedom and welfare of all mankind.

Yet it appears that we never learn, for now, faced with a far greater danger, we again lack this essential unity. Thus, once again we are working at cross purposes and thereby weakening the only possible opposition to a Communist conquest of the world and the setting up of a Satanic world dictatorship.

How then is this essential unity to be achieved? How can the widely separated Celto-Saxon nations, with their individual and often conflicting interests, be induced to think and act as one? On what basis is this *vital* and *imperative* unity to be built?

Such a basis exists in the fact of the Israelitish origin and identity of the Celto-Saxon peoples, and that as the 'nation and a company of nations' promised to Jacob in *Genesis* 35: 11, we are, collectively, the instrument of the Great Purpose which God is working out in human history and affairs. We are the people of whom God said: 'Ye shall be unto me a kingdom.' Consequently, we are the people over whom our returning Lord is to reign from the Throne of David (*Isa.* 9: 6–7; *Luke* 1: 30–33), and who are to be used of Him in extending His Kingdom and the righteousness of His Rule over the whole earth. Once this fact is recognized and its implications accepted, unity of will and purpose will follow.

Yet, though the time of our Lord's return is drawing very near, His people—the people of Celto-Saxon-Israel—remain blind to their identity and to the urgent necessity of preparing themselves not only for His coming, but also for that great and final attempt of the Forces of Evil to destroy us, which is to come just before He returns.

Somehow, in the short time remaining, they must be awakened to the fact and the implications of their identity and to the urgent and imperative necessity of their complete surrender, both individually and nationally, to God's Will and Purpose for them. Only then can He move to save us.

The first requirement of this awakening is that they be told and convinced of the fact of their Israelitish identity. While it is true that evidence of this identity is to be found in many fields of study, yet it is only in heraldry (symbols) that it is possible to present visual and therefore instantly recognizable evidence.

With this fact in mind, we have presented in the foregoing chapters some of the vast amount of heraldic evidence which we believe proves beyond all question the Israelitish identity of the Celto-Saxon peoples.

MAY GOD BLESS YOUR STUDY OF IT!